
Imprimatur

RAD. BATHURST.

Vice-Can. Oxon.

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R A D. BATHURST.

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FIRMIANUS

and

DVBITANTI VS.

O R

Certain DIALOGUES

Concerning

**Atheism , Infidelity , Popery , and
other Heresies and Schisme's that
trouble the peace of the Church, and
are destructive of Primitive Piety.**

VVritten in a plain and easie method, for the
satisfaction of doubting Christians.

By **THO. GOOD**, D. D. Master of
Baliol Colledge in *Oxon.*

*Take heed Brethren. least there be in any of you an evil heart of
unbeleif, in departing from the living God. Heb. 3. 12.*

OXFORD,

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TERMINALS

and

PARITANTS

CONSTITUTIONS



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To the Reader,



Onsidering the many Lear-
ned and judicious Tracts,
that are extant against A-
theism, Infidelity, Popery,
with other Heresies, Sects, & Schisms,
destructive of the Antient Catho-
lick Religion, and of that Peace and
Unity, Love and Charity, which is
the badge and mark of Christs sheep; I
thought it superfluous to add my poor
Scribe after such fair Copy's, but ob-
serving the length, and learning of
those elaborate Tractat's, which ma-
ny men have neither money to buy,
leasure to read, nor judgment to un-
derstand, I conceived that these few
short Discourses, (not fitted, nor in-
deed intended, for the perusal of the
learned) might nevertheless, be gra-
tum opus agricolis, not altogether un-
profitable for men of ordinary Capaci-

tyes, to which purpose I have used such means and methods. That I might be the better understood by these men, I have endeavoured that the matter of these discourses (for the most part) might be plain and familiar, the phrase and expressions intelligible. I have made use of two feigned names. (Firmianus and Dubitantius,) to personate the sound Believer, and the doubting Sceptick Christian, who are brought upon the Stage, disputing by way of Dialogue, which is most suitable to men of short discourse, and most apt to comply with their apprehension. I hope the more learned Reader, (if any such shall give themselves the trouble to peruse this little Manuel) will not Censure the plainness of it, but rather commend the Charity of the Author toward the well meaning Christian, who amongst those many Treatises, that have been written, can meet with very
few

few that are calculated for his Meridian, and consequently is apt to be blown about with every wind of doctrine, by the slight of men, and cunning craftines whereby they lye in wait to deceive. and who these gamesters are, he that has but half an eye may see, and how many a poor soul has in these times of confusion been blown about from one erroneous opinion to another, until he has turned Seeker, Scheptick, and at last down right Atheist, there is no man so great a stranger in our Hierusalem that can be ignorant.

Wherefore if these short and familiar discourses may have the happiness to prevent the falling of any unsettled, wavering soul, or to restore any that has fallen to a sound mind; it will be my great satisfaction and rejoying to be able to apply to myself that of St. James,

cap. 5. 19. Brethren if any of you do

err

err from the truth and one convert
him ; let him know that he that
converts a sinner from the error of his
way, shall save a soul from death, and
shall cover a multitude of sins. Now
the God of truth and peace grant, that
these poor and weak endeavours may
work that good effect upon the erring
seduced sinner, and that the multitude
of my sins may be covered, with the
long white robe of my blessed Saviours
righteousness, for his holy name sake.
Amen.

Thine in the truth that is in
Christ Jesus.

THO. GOOD.



DIALOGUE I.

Against

ATHEISM.

Firm. Good morrow to my old Friend
Dubitanus.

Dub. A good day to you, *Firmianus.*

Firm. Methinks I read some discontent in your face: what may be the cause of it?

Dub. There is a great cause; I have been so long distracted betwixt diversity of Opinions in point of Religion, that I am now doubting whether there be any Religion at all, or any Supreme invisible Deity to be worshipped.

Firm. This is the common result of vain Janglings, that they usually end in Atheism and Infidelity. But pray tell me, is it possible, that there should be such fierce disputes, and bitter contentions about a very nothing? Certainly such sharp disputes about the various manners of Gods worship, do strongly argue that Religion is a thing of
B highest

highest concern, or that all the wisest men that ever were in the world are Fooles, and madmen, to oppose, hate, malign, persecute one another even unto death, for a groundless fancy, a very nothing.

Dub. Your discourse is very Rational, for I suppose wise men would never wrangle about a meer Romance; yet I confess I have had strange irrational thoughts, against the very Being of God, and the truth of any Religion.

Firm. You justly term such thoughts irrational. Did not I once tell you, that when you had forsaken your Mother the Church of England, (the most Apostolical Catholick in the whole world) in short time you would become a Libertine, an Atheist, any thing, or nothing?

Dub. Do you think that all Nonconformists, and Separatists from your Church, are Libertines and Atheists?

Firm. I am not so uncharitable: but I must tell you, that causeless separation is a very greivous sin, and punished many times with the severest judgments, such as are Spiritual blindness, Hardness of heart, and a Reprobate mind.

Dub. I fear those judgments have overtaken me: for since I became a Separatist from your Church, I have been very cold at my Devotion, made little conscience of publick, or secret Prayer; of Obedience to those powers which God has ordained; of Love, Charity, Honesty, and Upright dealing towards my neighbours. I have lived an Atheist in practise so long, that I am now ready to be

be an Atheist in Opinion, and to say with the
foole in the 14. *Psal.* *There is no God.* I have so
long stept out of one opinion into another, that at
length I am become a very Sceptrick in Religion,
doubting of all, and fixing upon none.

Firm. Truly Sir, you made good your name
by your practise, which renders you a right *Dubi-
santius*. But pray tell me by what degrees, and me-
thods, you have stept out of our Church into the
borders of Atheism, that I may with the more
facility bring you back the same way, by which
you have unhappily gone out from us, into the
bosome of your dear Mother.

Dub. Your Demand is reasonable. 'Tis not
unknown to you that I was once a true son of the
Church of England, you shall hereafter know for
what reasons I left her Communion, and became a
Presbyterian: and to be breif I stay'd not long, in
that opinion, but presently I proceeded Independ-
ent, then Anabaptist, then Quaker, then Papist,
then Antiscripturist, then what you now find me,
almost an Atheist.

Firm. I hope you are not fixed in that wretch-
ed Opinion, as resolutely to deny him a being,
that gave you yours.

Dub. Sir, I am not; but have many doubts
whether there be, and as many thoughts that there
is not a God, Creator and Governour of Heaven
and Earth, and all things in them contained.

Firm. I have heretofore taken you for a ratio-
nal man, and therefore I desire a reason from you

of ſuch thoughts and doubts.

Dub. Thoſe many Controverſies, and ſharp contentions about religion and worſhip of God, have cauſed me to doubt, whether there be any Religion at all, or any God to be worſhipped.

Firm. Is it imaginable that ſo many wiſe men ſhould contend about a triſle, a fancy, a very nothing? 'Tis ſtrange that what ſhould be a moſt rational motive to perſwade you to believe that there is a God, and a Religion, ſhould make you doubt of both. There muſt be ſomething in it, that draws ſo many Combatants into the field, Zealous Stricklers for their ſeveral Modes, and Formes, of Religion, hateing one another even unto death.

Dub. This you have intimated before. I am fully convinced, that ſo many fierce diſputes about Religion, do argue, that tis not a meer fancy. I pray Sir, enquire no further after the reaſons of my doubts, but let me hear from you, how they may be ſatisfied.

Firm. Moſt willingly; but that we may proceed the more methodically, let it be agreed betwixt us, what is the true notion of God. Upon ſuppoſition that God is, what do you conceive of him in your mind?

Dub. 'Tis agreed by all, that the notion or conception of God in our mind, is, † that he is a being infinitely perfect.

† Dr. Moors Antidote, and Dr. Stillingfleets Orig. Sacre
pag. 395. *Firm.*

Firm. If God be a being infinitely perfect, then God is: for a being infinitely perfect must necessarily exist and be.

Dub. Do not we say, a Rose is a flower, yet it does not follow (at all times) that a Rose is; for in the winter there is no such thing as a Rose, and yet the proposition is true.

Firm. There is a vast difference betwixt a being absolutely perfect, and that which has a limited and finite perfection; for in this the essence may be really abstracted from the actual existence, but not in that. For a being infinitely or absolutely perfect, must necessarily exist; not contingently, or impossibily; for those modes are inconsistent with a being absolutely perfect; for whatsoever does exist contingently, is in possibility not to exist, which is an imperfection: and impossibility of existence is the greatest imperfection of all other.

Dub. This reason is so obscure, that albeit I cannot reply to it, yet I am not satisfied with it. I fear some fallacy lies hid in the bowels of it.

Firm. I believe not; yet because you do not fully comprehend it, I shall proceed to others that are more plain and intelligible.

Firm. What say you then to that reason which is drawn from the General consent of all nations, as well Heathens as Christians; *Nulla gens tam barbara, &c.* saies *Cicero*; No nation was ever so barbarous which did not confess a God; now the consent of all nations is the law and dictate of nature, so that tis impossible that all nations should

consent in so great a falshood , as the Atheist endeavours to maintain.

Add to this their general practise in worshipping some Supream Deity; that rather than worship no God at all, they would worship the Sun, Moon and Stars , yea the most contemptible Creatures, the Crocodile, Onyons, Garlick, a Red Cloath, any thing they first met with in the morning ; so powerful is the impulse and inclination of nature in this great business of Religion , which is the proper distinguishing Character betwixt a man and a beast : as *Lactantius* has long since observed.

Dub. I confess that the general consent of nations in the acknowledging and worshipping a God, has been one main reason, that has kept me from being a down-right Atheist : Yet I have somewhat to say against it ; because this consent is not so general as is pretended, for I have heard there have been men in Antient times, and not a few in these we live in, who have said , not only in *their hearts*, but also with their tongues, *there is no God*.

Firm. What are two, or three men in former ages, or a few debauched persons in this, to the geueal consent of all civil nations, from the beginning of the world ? Happily you have heard that some have denied, the Snow to be white, the Fire to be hot. Monstrous opinions are no more a prejudice to the dictates of nature, and common consent of all nations , then monstrous shapes and formes in the body are to the laws of nature, which
the

she generally observes, in the forming of men and beasts in their due proportions, and lineaments. What if some few, out of discontent, singularity, animosity, or brutish sensuality, have turned Atheists? Is it not a great prejudice to this brutish opinion, That few Sober men (if any) have been of their party, but such as have been first Atheists in practise, sensual, debauched wretches? *Nam quo quis in vita purior*, &c. saies Cicero: By how much any man has been more pure in his life and conversation, by so much his thoughts of the Gods have been more sound and rational.

Dub. I confess it is a great prejudice to Atheism, that the Debaucher sort are the greatest (if not the only) sticklers for it; but still my doubt remains, and therefore I desire to hear from you some more evident reasons, for my full satisfaction.

Firm. Most willingly I shall comply with your desire. My Third Argument shall be this.

If the world had a beginning, and was not from all eternity, then 'twas made by something else; for nothing can make it self. 'Tis as clear as the Sun at noon day, whatsoever is made, is made by another; for that which is not, cannot work, and consequently cannot produce it self, nor any other thing; now this something else must be made of some other cause, or else it self must be the supream cause of all things. If you affirm the former, you must run up into an infinite number of Causes, which is impossible, or else you must come at last to one supream independent being, which is
the

the maker of all things, he himself being made of none, which is the eternal God.

Dub. I begin to feel the weight of this Argument. If you can clearly prove the world to have had a beginning, I shall be your Convert, and readily confess, that verily there is a God that hath made the world, and judgeth the earth.

Firm. This I hope I shall perform by his gracious assistance, whose cause I plead, and whose poor sinful creature I am.

First, Then by the world we understand the whole Systeme, or Collection of things in it contained, Sun, Moon, Stars, Air, Earth, Water, Men, Beasts, Fowles, Fishes, Plants, and all things whatsoever comprehended in this vast circumference.

Dub. I willingly grant that by the World we are to understand all things therein contained, as you have enumerated them, which make up the visible world, created by Almighty God, in six daies, as your *Moses* would have us believe.

Firm. That none of these were from all eternity, I shall prove by instancing in two of the most principal of them, to wit, the Sun in the Firmament, and Man that dwells upon the face of the earth, by which you may judge of the rest.

Dub. If you can prove that the Sun was not from eternity, and that there was a first Man, and consequently that mankind had a beginning, I shall be abundantly satisfied, in that wherein at present

I much doubt, viz. The worlds beginning.

Firm. Before I proceed to my arguments, you must give me leave, to lay down certain principles which no rational man will deny; As for example.

1. *Quicquid fit, fit ab alio*, whatsoever is made, is made by something else; for nothing can make it self.

2. *Omne ens est vel factum, finitum, dependens, vel non factum, infinitum, independens*; every thing that is, is either made, finite, independent; or not made, infinite, independent.

3. *Vere infinitum non habet principium, aut finem*; that which is truly infinite, has neither beginning, nor end.

4. *Non datur processus in infinitum*; we cannot proceed in numbering, from effects to causes, or in any other way imaginable infinitely, but we must come to some period or end.

5. *Infinitum non potest pertransiri*, 'tis impossible to pass over or through that which is infinite, so as to come to an end of it, seeing what is infinite has no end.

6. *Infinito nil potest addi*, to that which is infinite nothing can be added to make it greater, or more then 'twas before that addition.

7. *Aeternitas est duratio interminabilis sine partium successione, in qua non datur prius & posterius*; Eternity in its full and proper notion, is a boundless duration, without beginning or end, without succession of parts, as that one part of it should be either before or after another.

Dub.

Dub. No rational man can deny any of these principles : but I much wonder, how so great a master of reason, as *Aristotle* was, should grant all or most of these, and hold the eternity of the world, and not be sensible of manifest contradictions.

Firm. That the Eternity of the world is a flat contradiction to many of these principles, is evident ; that *Aristotle* was an acute Philosopher, cannot be denied ; but it must be granted he was but a man, and one that had only the light of corrupted nature to guide him, he might therefore err, *not knowing the Scripture, nor indeed the power of God*, and therefore he was ignorant how the world could have a beginning ; and seeing he very resolutely maintained, that *ex nihilo nihil fit*, that whatsoever is made, is made of something, and that of something else, and so we must proceed *in infinitum*, which he positively denied as absurd and impossible, as well he might ; or else the world must be from all eternity, proceeding from the first mover, (whom he conceived to be a necessary, not a free Agent) as heat from the fire, or light from the sun, and therefore eternally existing with that first mover, or first cause : however some have affirmed, that in his Book *de Mundo* (if that be his) he retracted this error, which has been a grand occasion of Atheism, as *Ferra*, upon *Aquinas contra Gent.* has truly observed.

Dub. And well he might, if 'twas built upon so sandy a foundation, as to make God a necessary Agent, for that was to render him inferior to some

some of his Creatures, which are free and voluntary. But pray leave the Philosopher to his other errors, and self-contradictions, and make it appear, if you can, that he erred in asserting the eternity of the world.

Firm. That I hope to perform by principles granted by all sober men.

There is nothing in the world, but either 'twas made, and had a beginning, or 'twas not made, but was from all eternity; now tis evident, that there is no particular thing in this visible world, which was not made. The Sun, Moon, & Stars were made, Men, Beasts and Plants were made. For brevity sake, I shall only instance in the Sun, and in Man, that they were made, and had a beginning, and consequently the Moon, and Stars, Beasts, and Plants.

1. That the Sun was made, and had a beginning, I thus demonstrate: That which was not from all eternity, but had a beginning, was made, and that by something else, because nothing can make it self; but the Sun was not from all eternity.

The *Major* is evident, the *Minor* is thus confirmed; If the Sun was from all eternity, then either it moved, from all eternity, or it stood still; if it moved from eternity, then 'twas eternally together in the East, Meridian, and West, not first in the East, then in the Meridian, then in the West: for in an eternal motion, (if any such motion were possible) there can be no succession, no first, or last, (*primus* or *posterimus*) because in such a motion there is neither beginning nor end.

Dub.

Dub. 'Tis evident, by what you say, that the Sun has not moved from eternity, but how can you prove it did not stand still from eternity, seeing there are some that hold it alwaies stood still, and never moved to this day, but that the earth moves and the Sun not at all.

Firm. It hinders not the force of the Argument, whether you hold the earth move, and the Sun stands still, or the contrary; for 'tis but shifting the Scene, and putting the Earth instead of the Sun, and the reason will be altogether the same.

Dub. I perceive it does not, and therefore let me hear how you can prove that the Sun did not stand still from all eternity.

Firm. If the Sun stood still from eternity, then there was an eternal night upon half the face, or Globe of the earth, and an eternal day up on the other half, (or at least many other gross absurdities would follow.) No vicissitudes or changes of night and day, summer and winter, spring and autumn, and consequently no productions, or generations of Men, Beasts, Plants, for that half of the earth which was deprived of the light and heat of the Sun, (which as a second cause gives life and vegetation to all the inferior Creatures, that have life and growth) could bring forth no vegetables, or animals; and the other half, which was alwaies scorched with too much heat, must of necessity be as barren by such heat, as the other by extream cold; and so we should have an eternal Sun to no purpose, and then what will become of your eternal world?

Be.

Besides if the Sun stood still from eternity, what caused it to move in time? of its own nature certainly it could never awake out of an eternal sleep: if any thing else set it in motion, then either it must be something that was moved by some superior Cause, and this cause by another, and so to an infinite number of causes, which is absurd and impossible, or else it must be the first mover and efficient cause of all things, which is God.

Dub. You have abundantly satisfied me, that the Sun had not an eternal being, and consequently that neither men, beasts, or plants, could be from all eternity; however I desire to hear from you some particular arguments against the eternity of man-kind.

Firm. There is no particular man but had a beginning, was made and begotten by his Parents, they by theirs, and so we must ascend from son to father, up to all eternity, *usque ad infinitum*, which is utterly impossible, or else we must come to a first man, who could not make or beget himself. Now if every particular man be made, and begotten, then the whole kind must be made, because the whole kind is nothing else, but the Collection of all particulars. Every one of them we see by daily experience had a beginning, and is begotten or made; therefore 'tis made by some other, for *quicquid fit, fit ab alio*, and this of some other, and so forward until we come to the supreme cause of all things, which is God.

Again

Again, Either all men that are , or ever were in the world, were made; or some were made, and some not made, but had being of themselves: if so, 'tis impossible that these men should be of the same kind, with the men that were made , for that which is made depending upon another, cannot be of the same kind with that which is not made and independent, because a thing that is not made, infinite , independent, is of another kind from what is made, finite , and dependent ; and these two (finite and infinite, dependent and independent) are opposite members, dividing one and the same most common kind.

Dub. 'Tis a clear demonstration, that every particular man being made, the whole kind must be made ; hut pray tell me, might there not be a perpetual successive generation of men up to all eternity, and so a *processus in infinitum*, an infinite number of them without all beginning ?

Firm. This is altogether impossible ; for in a Catalogue , or Series of things, every one of which had a beginning, as 'tis evident that every particular man had (and consequently the whole Series) there cannot possible be a *processus in infinitum*, up to all eternity, or an infinite succession of causes and effects, without all beginning ; Eternity properly so called, has neither beginning, nor end , for 'tis *duratio interminabilis*, an infinite unlimited duration , and therefore whatsoever had a beginning cannot possibly be eternal, but the whole series of men had a beginning, for whatsoever is made had a beginning , but the whole Series

Series of men was made, therefore it had a beginning, for every particular man had a beginning: therefore the whole Series, which is nothing else but a collection of all particulars, and therefore it cannot be equal or comensurable to eternity, which is without beginning.

Again, If the Series, or rank of men did run up to eternity, or into an infinite number of successive generations, then that infinite number of men have been swallowed up of death many millions of years before this age we live in, and so death has passed over that number, which is contrary to that certain principle, *infinitum non potest pertransiri*; 'tis impossible to pass over, or through that which is infinite: nay then there would not be any man living at present; for if an infinite number of men are already dead, then all the men that ever were or may be are dead, for *infinito nihil potest addi*. Yea if the world should continue ten millions of years longer, there could not be after those ten millions of years more men in it, then there were ten millions of years before this present; for nothing can be added to that which is properly infinite, to make it greater in magnitude, or more in number, neither could the Father be before the Son, nor the great Grandfather before or elder then either; *nam in aeternitate non datur prius & posterius*. In this infinite duration, there is no former or latter, and consequently had the world been from all eternity, it could not truly be said, that any man was before another; not Abraham before Isaac, or he before Jacob.

Dub.

Dub. You have made it very plain, that the world had a beginning, and consequently (because tis ridiculous to suppose that it had its beginning from it selfe, chance, or Atomes) that there is one supream cause of infinite power and wisdom, the Creator of Heaven and Earth, and of all things therein contained, which is the Glorious and eternal God, of whose being I hope I shall hence forth never entertain the least doubt.

Firm. Though you seem to be well satisfied with these reasons, which I have urged for the being of God, yet because something in them are not so intelligible to men of ordinary Capacities, who perhaps may cast their eyes upon these papers; you shall give me leave to use other reasons that are more plain and familiar, and such as may perswade more with men of ordinary abilities, then those that I have proposed to your self.

Dub. Though I am fully satisfied in that great fundamental point, yet in this I commend your Charity, and do not envy the satisfaction of others. But I believe you cannot alledge more convincing reasons then those which you have already made use of; however I desire to hear what you can further say, for the Confirmation of this very great truth.

Firm. The other reason which I shall produce shall be taken from the Goodly fabrick of the world, the harmonious order of all things therein contained, the horror of conscience in wicked men,

men ; the dread of perjury in very heathens, the appearance of evil Spirits, their strange working in witches and wizards ; which may be seen more largely treated of in Doctor Foisherbys *Atheomastix*, Doctor Andrews *Catechisme*, Du-Plessis *truth of Christian Religion*, Grotius of the same, Doctor Mores *Antidote against Atheism*, Parsons *Resolutions*, Doctor Stillingfleets *Origines sacra*, Gales *Gentils Court*, Mr. Baxters *Christian Religion*, with many others: I shall briefly sum up what these learned men have writ at large, beginning with that argument which is taken from the Goodly fabrick of the world. *t. Twas excellently said of Tertul. lib. de Resur. facilius credas Prophetia si sis discipulus natura*, if we be conversant in the works of nature, they will lead us to the knowledg and believe of Scripture. There is a most sweet harmony, betwixt those two Books, the Book of Nature and the Book of Grace. What is said of the one, *monstrat Qualibet herba Deum*; every herb or plant does shew there is a God, is most true of the Scripture; *Qualibet linea Deum refert*, every line in this Book, shews us the power, providence, and wisdom of God.

And if the Atheist will disdain to read this excellent Commentary upon the Book of nature, let him seriously peruse the Text, the harmonious beauty and order of the Univers. Plato and some other of the Antients, were used to demonstrate the being of a Supream Deity by a Clock; whose hammer when it striketh sheweth the next wheele that moves it, that the next, and so for-

ward until you come to the Clockmaker; who made all the wheels, and caused their regular motions.

Another instance is commonly made use of, If a man should travel into a far Country, at present not inhabited, and there should behold some Goodly building, he would presently conclude it grew not out of the Ground, neither did the beasts make it, but twas the work of some ingenious Artists; Or if a man should behold a well ordered army of Soldiers, keeping rank and file, turning altogether (as if they were animated by one Soul) sometimes to the right hand, sometimes to the left, he would presently conclude that there was some expert Commander to direct them. Even so he that casts his Eye upon this Goodly Fabrick of the world, must needs acknowledg the great Power and Wisdom of its Maker; He that shall seriously observe the harmonious order, the regular motions of its parts, must needs acknowledge the truth of that saying, *Psalm. 19. 1. the heavens declare the Glory of God, and the firmament sheweth his handy work.* And *Rom. 1. 19. That which may be known of God is manifest in them, for the invisible things of God are clearly seen, by those things that are made; viz. his eternal power and Godhead.* *Job. 26. 7. He stretcheth out the North over the empty place, and hangeth the earth upon nothing.* Seriously consider what is wrote in the, 36. 37. 38. Chapt. &c. of that Book, besides many other excellent Texts in the holy Scripture, declaring how the Glory, wisdom, power of God is manifest in the admirable frame of the world, and the

exquisite order and harmony of all things therein contained. See how the Heavens warm and water the Earth; how the earth, brings forth the grass, herbs, and plants; how these feed the beasts; how the beasts serve the several necessities of man; who is the only Creature (the immortal Angels excepted) that can in a rational manner serve, and set forth the glory of his Creator.

O how desirable are all his works, and that a man may see even to a sparke, Eccles. 42. 22. none so little as does not manifest the Glory, none so great, which is not subject to the Almighty power, and wise disposal of the Creator.

Behold the inanimate Creatures, how they declare it, the Sea *whose proud waves are bounded by his power, Job. 38. 11. of whose wonderfull ebbing and flowing, no man is able to render a satisfactory account; certainly those that go down to the Sea in Ships, and do business in great waters, these men see the works of the Lord, and his wonders in the deep. Ps. 107.*

The earth which contains so much rich treasure in the bowels of it, such variety of plants, herbs, flowers, both for use & delight in the Surface of it.

The Air that compasseth about both Sea and Earth, receiving multitudes of vapours, and exhalations from them both, and returning them in gratefull dews and shoures.

The wind that is brought out of Gods treasury, *no man knows whence it comes, nor whether it goes; the wisest Philosophers are at stand, they know not what to say of it.*

The lightning and thunder, two terrible, yet very usefull Creatures; frost and snow, and ice and hail, all which declare the Glory of God: see Psal. 147. 148. But above all the inanimate Creatures, those that are above them, all in place and excellency, do magnify the Glory of their Creator; as the Sun, Moon, and Stars. O saith David, Psal. 8. *when I consider the Moon and the Stars, which thou hast ordained, what is man that thou art so mindfull of him, and the Son of man that thou vifitest him?*

Looke we on the animate Creatures, plants, herbs, flowers, grasse, grain, how wonderfully they grow and multiply? consider their variety, beauty, virtue, pleasures, profits, *monstrat Quælibet herba Deum*, every herb points out a Deity.

Consider the fish in the Sea, the beasts in the Land, the fowls of the Air, see how they declare the glory of their maker, peruse with a serious and diligent Eye the, 39. 40. 41. Chap. of Job as before.

Last of all, Thon stupid Creature, consider thy self, that art fearfully, and wonderfully made. View the excellent harmony, consent and use of all the parts in thy little world, with what dutifull care they serve each other, so that the head cannot say to the feet, I have no need of you; the Consideration of which excellent frame, and contexture of parts in the body of man, made the learned *Galen* stand amazed, and turned him from an Atheist, to confess, and believe a God, and to
compose

compose an hymn, in praise of his Almighty Creator.

In a word if we consider the whole Creation, the harmony and Subordination of the several parts of that Goodly Fabrick of the Universe; they do wonderfully declare the wisdom, power, and Glory of the omnipotent eternal maker of Heaven and Earth.

If we behold how the Heavens serve the Earth, the Earth the Plants, these the Beasts, these man, whose great end and errand for which he was sent into this world, was to serve him, who made the inferior Creatures for man, and man for himself, we must needs break out into the Psalmists holy Rapture, *O Lord how marvellous are thy works, in wisdom hast thou made them all: and he must certainly be a very unwise man, that doth not consider them, and a very Fool, that will not understand them.*

Dub. From what you taught me a little before, that tis utterly impossible for any thing to make it self, or by the power of its own nature, and to spring out of nothing into something; and by what you have now delivered, from the goodly frame, and fabrick of the world, and the harmonious order of its parts, tis evident that it owes not its original to chance, which is a very dream: 'tis as cleer as the Sun at noon day, that there is an Allwise, an Almighty God, the Glorious maker of Heaven and Earth; however I pray you let me heare your other reason, from the sacred bond of Oaths, the horror of Conscience, &c.

Firm.

Firm. 'Tis evident that very Heathens, and mere natural men, that have made no Conscience of telling a thousand lies, of drunkenness, fornication, theft, malice, envy, revenge, &c. durst not seriously and solemnly take one false oath, for fear of divine vengeance which hath been executed upon perjured persons, as is evident, from histories sacred and prophane. 'Tis a most remarkable peice of history, which is related of three notorious villaines, which did swear against *Narcissus* Bishop of Hierusalem; as *Eusebius* reports it, lib. 6. Chap. 18. of *Eccles. Hist.* And about the year 1661. we had a very signal instance of Divine justice, executed upon on G. at Ludlow, in the Councill of the Marches, who taking a false oath in that Court, was stricken in the same place presently with suddain death. Such judgments as these against perjury were so frequently observed by some heathens, that when *Diogenes* hearing a man forswearing himself in a Court of Judicature, and being impatient to see that he was not presently thunder-strucken, became an Atheist, and *because Sentence against so great an evill was not suddenly executed, therefore the heart of this fool, this wicked man, was fully set in him about that great mischief, to say there was no God.* Psal. 14. 1. Eccl. 8. 11.

Dub. Some Pagans and false Christians, have dared to take false Oaths. The Jesuites (whether they be Pagans or Christians I know not) will swear anything, even solemnly in Courts of Justice, and therefore this argument, (impious men dare

dare not take a false oath, therefore there is a Deity or some Supream power which they fear,) holds not, for the antecedent is evidently fals; but this is rational, strange horrors and terrors of conscience, and fearfull judgments have followed perjured persons, (tho no man knew they were so) therefore there is some invisible superior power whence such horrors and terrors and judgments proceed.

Frm. I do confels that there have been several perjured persons in former, and are in these present times, but for a full answer to this exception, see what is replyed to another very like it *Pag. 4.* however I am content the argument should stand, as you have proposed it, strange horror and terrors of conscience, and fearfull judgment have followed perjured persons, &c. which sufficiently proves what I intended, and therefore I proceed.

Another argument very like to this, or which is rather an addition to the former, may be taken from the feares and torments of an evil conscience, even amongst the very heathens. *Nero* having killed his Mother, confessed that he was often troubled with her Ghost. The wretched *Caligula* at the report of a thunder clap would run under his bed. A thousand instances there are amongst heathen writers, of wicked men labouring under the feares and terrors of their own conscience, which *Juvenal* does describe to the life in one or two of his Satyrs. What should be the reason that mere Pagans, men having no knowledge

ledg of the true God, or of his Severity against wickedness, should be tormented with the sad prospect of some fearefull judgment, attending upon their villanies tho never so secretly practised, but the *timor Numinis vindicantis*, the fear of divine vengeance?

A third argument may be drawn from the certainty that there are Devils, evil Spirits, together with their wicked Instruments, Witches, Magicians, Sorcerers, Conjurers, which none but a foolish Atheist (who will believe no further then his sight leads him) can doubt of. How frequently the Devil has appeared in this nation in times of gross ignorance, and superstition, and how he does so still to the poor 'Indians that worship him for their God, is a boundantly manifest by the tradition of our forefathers, and the testimony of knowing Christians, that have been in those parts. What pranks and diabolical feats, have been acted by Witches and Conjurers, may be seen in those learned Authors, that have writ against them; as Dr. Moor, and many others. And albeit the appearances of evil Spirits, Witch-crafts, &c. are not now so frequent in this nation as heretofore, in times of Popery, and darke Ignorance, yet does it not therefore follow, that all our forefathers were Melancholly Hypochondriacks, deceived themselves, and deceiving us with vain and groundless phantasies: but the true reason is this, in times of ignorance, and superstition the Devil appears more frequently, to uphold his Kingdome over his vassals, and to confirm them in their false worship

ship; but in times of knowledge and Gospel light, the Prince of Darkness uses all his arts to render men Scepticks in Religion, and of no Religion at all, Atheists, Infidels, Prophane: so that his very appearing would pull down his Kingdome, which he exercises over these wretches, who like Sadducees believe neither Angel, nor Spirit, nor any thing further then they can see. Now the Prince of the Air is too subtil to confute this Gro's error in his best servants by any or often apparitions.

The last reason I shall take from that allowed distinction that is betwixt good and evil, better and worse; which could not be, unless there were some measure of mans actions: and this measure must be a law, either written in mans heart, or instituted and written in bookes, or tables; and this law must have a law maker, which must be able both to know, reward, and punish, not only mans words and actions, but his very thoughts, which none can do according to the exact rules of Justice, but he that is infinite in knowledge, and wisdom; that is, none but the omniscient God.

Besides all this, there are degrees in good and evil; for of things that are good, some are better then others, of things that are evil some are worse then other. Now these degrees of good and evil, take their rise and fall by their approaching to, or declination from that which is *summum bonum*, or the chiefest good; so that, if there were no best, or chiefest good, there could be no better or worse, no
good

good or evil at all, therefore there must be one infinite good.

To conclude this first discourse; seeing the inclination of all People, to believe a God, the instinct of nature to confess it, the excellent fabrick of the world to declare it, the force of wicked mens consciences to fear it; the Custom of civil nations to adore it, do abundantly prove that God is, yea doubtless that there is a God, that judgeth the earth, what a monstrous Creature is the fool Atheist, that saith in his heart there is no God?

Dub. Though I was abundantly satisfied with your former reasons against Atheism, yet I heartily thank you for these which you have here added, which though they are more largely treated on by several learned Authors, yet as you have breisly summed them up, they are more suitable to men of ordinary capacities, and of short discourse, who loose themselves in long treatises, and are apt to forget what they have read in the beginning of them, before they come to the middle, and are more tired with the length, then pleased with the soundness and excellency of such discourses.

Sir being fully satisfied with your reasons against Atheism, I humbly beseech the Almighty Creatour of heaven and earth, to bless them unto me, to preserve me from all prophane, irreligious Courses, from practi-
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tical Atheism, which by its own Natural propensity, and the just judgment of the most holy and righteous God, is the great cause of that which is Speculative and Dogmatical.

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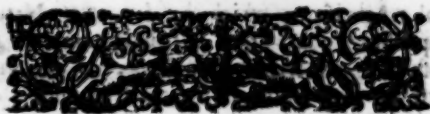
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DIALOGUE II.

against

Antiscripturisme.

Firm. **H**AVING given you such satisfaction about the being of God, as hath fully removed all your doubts concerning that first and great principle; if you please we will discourse of the other that is like unto it, the Divine Authority of the holy Scripture: for upon these two depend the great and weighty business of Religion. He that is steadfast in the believe of the being of God, and the truth of his most sacred word, (if he be true to these great fundamentals) must of necessity be both an Orthodox and a serious Christian.

Dub. If you can give me as good satisfaction, in the divine Authority of Scripture, as you have in the being of an eternal God, Creatour of heaven and earth, you will performe a work of greatest Charity, but I fear of as great difficulty.

Firm. Happily you may perceive some difficulty in it, but if you will make use

use of your reason , and lay aside all prejudicating opinions , which chiefly arise from that contrariety which is betwixt men's carnall corrupt hearts , and the holy and pure word of God , I hope by his blessing whose Cause I plead , to perswade you to give your full assent to this other great principle of Christianity.

Dub. I shall endeavour to weigh your reasons , in the ballance of an even unbiassed judgment , and to receive them , *animo defecato* , with a mind free from the dregs of sensuality , interest , partiality , or prejudice.

Firm. Upon the confidence to find this ingenuity in you , I shall present you with these following reasons.

1. You do believe that there is an omnipotent God , Creatour of heaven and earth , that he made all things therein contained , that being infinite in wisdom and knowledge , he made all these things for some good end , that he hath ordered them to act and worke , in such a manner as is suitable to their several natures , that in as much as they have their being , facultys , operations , from their all wise and Glorious maker , they are bound by the law of Creation , to do homage and service to him that made them.

Dub. All this I grant to be very rational.

Firm.

Firm. These things being granted ; that (not to mention other Creatures) as man had his being , reason , and understanding from Almighty God , so is he bound to serve him in that way and manner , which is agreeable to mans excellent nature , which must be therefore a reasonable service , which all the world , as well Pagans as Jews , and Christians call Religion , which according to all sober people comprehends duties of piety , as praier , praises and sacrifices , duties of temperance , sobriety , and chastity , duties of honesty , justice , righteousness , and all morality.

Dub. There is nothing more evident , then that as there is a most wise and holy God , that made man , endued him with excellent facultys , of reason and understanding , so there is a debt and duty owing from man to God , his maker , which all the world calls Religion , and no people in the world were ever so barbarous , (saies Cicero) as to be destitute of all Religion ; yea there is such a tendency in the nature of man (where tis not utterly extinguished by brutish sensuality) that rather then he will worship no God at all , he will bow down to a Sock , or a Stone ; so that clear it is , if there be a God the Creatour , and man by him created , there must of necessity be a Religion.

Firm. Truly nothing does more necessarily follow (as *Du-Plessis* has well observed) then a God , a man , a Religion . But if Almighty God did make man to worship him , sure he gave him some rules for that worship , some law to direct him in this great concern of his Soul.

Dub.

Dub. I cannot deny it; and that this law was no law written in paper, or engraven in tables of stone, but the law of nature written in mans heart; which made *Tertullian*, utter these excellent words, *anima naturaliter Christiana*, O Divine Soul that art naturally a Christian. We see that the fire ascends, the water moves towards the Center, birds make their nests, Beasts feed their young, not by any outward positive law, but by the unerring hand of nature, and may not man that has a natural inclination to serve his maker, perform this service without any instituted law, or prescribed Canon.

Firm. Ther's no disputing against experience; you see he does not, and when you shall embrace, and understand the holy Scriptures, you will see he cannot by reason of his fall from that perfect state, in which he was first made; whereas the inferior Creatures kept their Station.

Dub. I confess there are different Religions in the world, opposite one to another, so that all of them cannot be in the right way of worshipping God; some of necessity must be false and erroneous.

Firm. If of all religions in the world, all are not in the right, how will you know which is the true Religion, which is the false? This you cannot discern by any imprinted law or light of nature (unless excited by Art and industry) which is in some measure common to all men that are not natural fools, and Madmen, stupid inconsiderate wretches, or debauched bruits, whose reason is sunk down into gross Sensuality.

Dub.

Dub. Tis very true, if the meer light of nature were sufficient to point out the true Religion, I am not able to say why so many Sober men, in several parts of the world, who have not debauched their Reason, and judgment should so strangely differ about it.

Firm. I believe you cannot, nor yet why Jewes and Pagans did offer up bloody Sacrifices to these Deities, they worshipped. Does any light of nature make it rational that the Gods should be pleased with the blood of poor innocent Beasts? or is it rational to imagine that they should delight in humane sacrifices?

Dub. I must acknowledge I do not understand, how the light of nature should teach men, that such Sacrifices should please the Gods. I have often wondered at this part of worship used by Jews, and Gentiles; pray Sir, give your selfe the trouble, of informing me whence this practise sprang?

Firm. You are satisfied that it had not its original from the light of nature; for albeit, some kind of Sacrifices as Prayers, praises, alms-deeds, and it may be the offering of the Fruits of the Earth, *Deo datori*, to God that gave them, might spring from that light, yet the Sacrificing of Beasts was never shewed, to Jew or Gentile by natures Candle, but was after the fall of man, appointed by Almighty God to prefigure the Grand propitiatory Sacrifice, which was to be made by the blood of him, that was the lamb slain from the foundation of the world, which the Devil (who is tearmed Gods Ape) taught his servants the Gentils

tils to imitate, who had the shell but not the kernel, the shadow, but not the substance, the outward rite, but not Christ crucified, represented by it.

Dub. I do acknowledg that the Sacrificing of beasts came not from the light of nature; and you seem to make it probable that 'twas from divine revelation, and positive institution.

Firm. You will be better satisfied, when you shall consider, That the founders of all Religions in the world, did pretend to Revelations. *Numa, Lycurgus, Mahomet, &c.* which the devil taught them to do in imitation of *Moses* and the rest of the holy Prophets, who spake as they were moved by God. 2. *Pet.* 1. 20.

Now there being but Four Religions in the world, *Judaism, Christianity, Paganism, and Mahometism*; If I shall prove unto you that *Christianity*, (whose rule and foundation is the holy Scripture) is the only true Religion, and the other Three false, I hope you will grant that the foundation on which it stands is the true Revelation, and consequently that the Scripture is no invention of man, but given by Inspiration and Revelation from God, which is the sum of my first Argument.

Dub. If you can prove that the other Three Religions are false, 'twill necessarily follow, that the Revelations to which they pretend are likewise false.

Firm. This I shall easily do; beginning with *Paganism*, which consists in the worshipping of
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the Creatures, 1. The Sun, Moon, and all the Host of Heaven; 2. dead men; that called *Sabaisme*, this *Hellenisme*, from the nations that first used these modes of worship, of both which we have a short account, in the book of Wisdom, chap. 13. and 14. but more fully in *Vossius de Idolatria*, and in the Author of the *Gentils Court*, who hath made use of divers excellent men, that have wrote of this Subject.

That this Religion of Pagans was against the law, and light of nature, both in respect of the things worshipped, and also in respect of the abominable Rites and Ceremonies, any man that has the least sparke of that light remaining in him, may easily discern.

First, The things worshipped were the Creatures, some of them that never had life, others that once lived but are now dead, whose ghosts or *Manes* the Heathens imagined to be confined to their Idols; whereas no Creature can be capable of Religious worship; for 'tis repugnant to all right reason, that one Creature should thus worship another, God alone being the proper object of such worship, because in him we live, move, and have our being, and he it is that gives us life and breath, and all things; therefore *Deo datori*, to God the Creator, and giver of all good things, all religious worship is only due.

Besides some of the wiser Heathens, acknowledged that there could be but one God;

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'twas a common saying amongst them, *dicite plures, dicite nullum*, 'tis all one to say there are many Gods, as to say there is no God, for the notion which they had of God, was that he was *ens infinitum*, a being of infinite power and perfection; but natural reason shewed them that there could be but one infinite, because infinite power, and infinite perfection, comprehends all power and perfection, and therefore it cannot be communicated to many, or more then one.

Secondly, Their Rites and Ceremonies were so ridiculous, and so filthy, that the Apostle stiles them *abominable Idolatries*, 'tis against the rules of Christian modesty, either to hear or speak of them. He that desires to see Paganism smartly and solidly confuted, let him peruse the antient Fathers, *Lactantius*, *Arnobius*, *Minutius felix*, *Eusebius*, *Clement Alexandrinus*, *St. Augustine de Civitate Dei*, &c.

Dub. I alwaies conceived Paganism, to be a most vain and vile superstition, contrary to the very light of nature, and I am no better perswaded of Mahometism, however I desire to hear your reasons against it.

Firm. You may please to receive them thus; my first reason shall be taken from the novelty of, it being not much above a Thousand years since that false Prophet Mahomet published his rapsody of nonsense, *fabulous fictions*, and damnable Blasphemys to the world.

First, From which I thus argue, truth is before falsehood, *Illud verum quod antiquum*; seeing the world is now above 5500 years old, and seeing Religion has been practised in it from the Creation, tis absurd to imagine, there was no true Religion before Mahomet, or that the infinite goodness and wisdom of God, should suffer gross errors to infect the whole world at least 3000 years before the true worship of his holy name was known unto men.

Secondly, Mahometism is a mixture of Judaism, Heresy, and Paganism, with some sprinklings of Christianity, A bundle of ridiculous fables, prodigious lies, as is evident to any that shall peruse the Alcoran.

Thirdly, 'Twas propagated by the Sword, and such carnal weapons, by sensual motives, and promises of fleshly pleasures, to be enjoyed by all those that should be followers of that grand impostor, which are so unworthy of the rational soul, that they cannot be called the cords of man, but are only proper allurements for those whose reason is sunk down into brutish sensuality.

Dub. These reasons do sufficiently manifest the folly and falseness of this new or rather no Religion, but pray you inform me why you rank Judaism in the number of false religions, seeing tis grounded on the Scriptures of the Old Testament, which you beleive to be a divine Revelation.

Firm. When I reckon Judaism amongst false Religions, I mean only that religion which is
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professed by the modern Jews, under & against the Gospel, not that which their forefathers under the law lived and died in. Since the fall of Adam unto the end of the world there was and shall be but one true Religion, consisting of Repentance from dead works, holy obedience, and faith in Jesus Christ; so that the fathers before the law, the Israelites under the law, the Christians under the Gospel, were and are of one and the same Religion, for the substance of it; 1 Cor. 10. 1. 2. 3. they did believe in Christ to come, the Christians do believe that he is already come; to them he was veiled in Types and shadows, to us he is revealed, and those shadows are vanished at the rising of the Sun of Righteousness with healing in his wings.

Dub. By what you have said 'tis evident, that all Religions that are and ever were in the world, (except the Jewish under the law and the Christian under the Gospel, which are for substance the very same) are utterly false, and consequently their pretended Revelations, on which they are built, the inventions of men and Satanical Delusions; and that the Christian and the ancient Jewish being the only true Religion, it must follow that the Old and New Testament is the only certain and divine Revelation; your Argument appears to be very concluding; I pray you proceed.

Firm. My second argument shall be taken from the excellency and reasonableness of Christian Religion.

First. This Religion is most holy and spirituall,
resolving

resolving it selfe into most excellent principles and ends; the Glorifying of God and humbling man, pointing out unto us the most divine and heavenly life in the love and service of our Creator, in the dedication and devotion of our souls unto him, in whom we live move and have our being, placing our felicity in spiritual, not in fleshly pleasures, the rule of it (being holy scripture) contains laws most holy, most pure, most righteous. Let all the world if they can answer the challenge made by *Moses. Deu. 4. 8. what nation is there so great that has Statues and judgments so Righteous, as all the Law which is set before you this day?* which as to their clearness are highly improved under the Gospel, engaging us upon higher and more heavenly motives: those under the Law being for the most part Temporal; *to deny all ungodliness and worldly lusts, to live Soberly, Righteously, and Godly in this present world. Tit. 2.*

R. B.

‘ 12. There is no virtue which Christian Religion
 ‘ commendeth not, no duty which it commandeth
 ‘ not, no vice, no sin, which it does not condemn;
 ‘ no Religion, doth so much condemn Pride,
 ‘ worldly-mindedness, sensuality, filthy lusts, a
 ‘ poore, private, narrow Spirit, selfishness, as this,
 ‘ no Religion doth so much commend humility,
 ‘ meekness, selfe-denial, charity, peace, unity;
 ‘ no Religion doth so much exalt reason above
 ‘ passion and sence, doth so much enoble the Spirit
 ‘ of man, making it to look upon the Riches
 ‘ honors pleasures of the world, as so many vain
 ‘ shadows, deluding dreams, transitory nothings;
 ‘ the great design of it is not carnal and worldly,
 ‘ but

‘but high and heavenly, as to set forth the Glory
 ‘of God, to lift up the Soul above the Creature,
 ‘to lead man by the way of holiness to everlasting
 ‘happinefs.

This Religion gives us the highest motives for
 ‘the sincere practise of Piety, and all manner of
 ‘virtuous living that possible can be, the pleasures
 ‘of an holy life here, the enjoyment of everlasting
 ‘happinefs hereafter; it gives the strongest reasons
 ‘against the power of temptations, teaching us to
 ‘mortifie the lusts of the flesh, and to contemn the
 ‘vanities of the world, putting the joyes of Hea-
 ‘ven, the torments of Hell, the love of God in the
 ‘ballance, against the pleasures of sin, which are no
 ‘more then a feather to the massy glob of the earth.

‘Lastly, Christian Religion from holy Scripture,
 ‘on which ’tis founded, doth reveal unto us the
 ‘nature, attributes, and works of God, beyond all
 ‘the Religions that ever were in the world; how
 ‘doth it magnifie and reconcile the justice and
 ‘mercy of God towards sinful man? How doth it
 ‘set forth the infinite power and wisdom of God;
 ‘in making the world of nothing, in such an excel-
 ‘lent form and beauty, which has drawn all consi-
 ‘dering men into an admiration of the goodly fa-
 ‘brick of it? Yet the most acute Philosophers
 ‘were at a loss how and when ’twas made, whether
 ‘twas from all eternity, or had a beginning in time;
 ‘whether ’twas made of preëxistent matter, or of
 ‘the fortuitous concourse of Atoms; which fond
 ‘opinions deserve not any serious confutation.

‘But the holy Scripture doth clearly solve all
 ‘these doubts, &c is indeed the best Cōment on the
 ‘book

'book of Nature, and doth give such an account of
 'the original of the world, the time and method of
 'its production, the peopling of nations, the confu-
 'sion of languages, the depravation of nature, which
 'the Heathens understanding not, fancied two
 'principals, one good, the other evil; from which
 'all the good and evil in the world did proceed.
 'Mans recovery by the sacrificing of the Son of
 'God, for want of the knowledge and belief there-
 'of, all the bloody sacrifices practised by the Hea-
 'thens, were meer Impostures, and ridiculous no-
 'things; these, and divers other mysteries far above
 'mans capacity to devise, and not within the com-
 'pass of natural corrupt reason, are made plain un-
 'to us by Scripture Revelation; which does abun-
 'dantly prove that none but an infinite God could
 'be Authour of this Divine Revelation, of which
 'those of the Heathens, & that of Mahomet, were
 'so many apish imitations & diabolical cheats.

Dub. I am fully satisfied by the characters which
 you have given of the Religion in practise with the
 people of God (especially with the Christians) that
 the rule and measure of it must be from heaven &
 not from men, and consequently that all holy
 Scripture is divinely inspired, & is the word of the
 eternal God.

Firm. I could further acquaint you with many
 more reasons to confirm you in this great truth,
 which are common in every Authour that treats of
 it; as namely the Antiquity of holy Scripture, some
 part of it being before all writings; the continu-
 ance of it by an extraordinary providence, notwith-
 standing the rage and malice of cruel bloody per-
 secutors,

secutors, the sincerity, impartiality, candour, simplicity of its writers, *quibus nullum fuit mendacii premium*, they had no earthly motives to perswade them to utter such forgeries (as Atheists deem them to be) nothing but bonds and imprisonments, losses of goods and lives. Again it must be acknowledged, that the Pen-men of the Scripture, were very good men, or very bad, (for men of a cold indifferency they could not be.) If they were very good men, they would never have conspired together, to put such a cheat, such a grand imposture upon the world (as Anti-Scripturists would have the word of God to be.) If very bad, they would never have wrot with so much zeal, and earnestness against all manner of wickedness, and especially, against Lying and Hypocrisie. Certainly they would never have exposed themselves, to hazard lives and fortunes for no other reward, then to be esteemed both Knaves and Fools by all prudent men. Add to this that Lyers and Cheats do not usually agree one with the other; but there is such a sweet harmony & consent betwixt the Pen-men of Holy writ, tho they lived at so great a distance from one another, that questionless they were acted by one and the same infallible spirit.

Lastly, The averfness, the slowness that is in our corrupt hearts to believe all that is written in the Law and the Prophets, *Luke 24. 25.* arising from that contrariety which is betwixt the holy and spiritual word of God, and our carnal and depraved minds, is no small proof of the truth of it, for 'tis otherwise impossible to render any rational account, why we should doubt, or disbelieve this sacred

cred word, and never once question the truth of ordinary and common Histories, which are conveyed down unto us, not with the tenth part of that evidence which we have of the truth of holy Scripture.

But waving these reasons, I shall only mention Two of the best which are urged against Infidelity, to bring up the rear of my discourse. The First whereof shall be taken from the fulfilling of Prophecies; the other from Miracles, which are the Seals of this our *Magna Charta*.

Dub. Tho I am sufficiently confirmed in the truth of this great principle, by what you have already said, yet I would most gladly hear your Arguments from Prophecies and Miracles.

Firm. First for Prophecies, I shall acquaint you with some few out of the Old Testament, to which your own reading may suggest many more, which were exactly fulfilled according as they were foretold.

Dub. Did not Astrologers, and Heathen Oracles foretel many things that came to pass as they were foretold?

Firm. I grant it; but hear what judgment a learned Heathen passes upon them. The Gods do foretel some natural things to come, for that they observe the order & conjunction of their natural causes, but of things that are contingent, or such as do depend upon the will of man, they have but conjectures and do often times lie, and deceive us in both kinds, for as natural things are variable

so much more the will of man; *Porphyrus lib. de Resp. & orac.* cited by *Parsons* in his *Resol.* pag. 62.

Dub. This testimony of *Porphyrus* being an Heathen and a great enemy to Christianity is very considerable, and experience shews it to be very true, for Oracles have deceived many; and we see that Astrologers; can give no certain predictions concerning the weather which depends upon natural causes; and therefore I desire you to shew me, if you can, any Prophecies of Scripture, that are more certain.

Firm. I shall begin with that of *Abraham*, concerning his posterities inheriting the Land of promise; of their servitude in a strange Land; of their mighty deliverance 400 years before it came to pass, you may for this compare; *Gen.* 15. 13. 14. &c. with *Exod.* 12.

Second, *Jacob* being in *Egypt* on his death bed, prophesied thus of his Son *Judah*, that the Scepter should not depart from him, until *Shilo* came, which fell out accordingly at the birth of our Saviour, at which time the Scepter was in the hand of a stranger, *Herod* by name, and then, and not till then, it finally departed from *Juda*.

Third, 'Twas Prophesied of *Josias* 300 years before he was born, that he should destroy the Altar at *Bethel*. 1. *Kings.* 13. which was exactly fulfilled. 2. *Kings.* 23.

Fourth, You may see how punctual the Prophet *Isaiah* is in foretelling the nativity, the life, the passion of our blessed Saviour, in so much that
he

he writeth more like an Historian then a Prophet, as also how he foretells the destruction of *Hierusalem*, and the greivous Captivity of the Jews by, and under, the *Babylonians*, and then the destruction of the *Babylonians* and the rebuilding of *Hierusalem*, by *Cyrus* 200 years before he was born; the same was foretold by *Jeremy*, about a 100 years after *Isaiah*, and these Prophecies were so famous, and so certainly believed, amongst the Jews in the time of their captivity, that when the time of their expiration drew near; *Daniel* thus writeth of himself; In the first year of *Darius*, I *Daniel* understood in the Scripture, the number of the 70 years, &c. *Dan. 9. 1.*

Neither did the Jews only understand and believe this Prophecy, but *Cyrus* himselfe an Heathen: which was his great inducement to restore the Jews and rebuild the Temple at his own proper charges; *Ezra. 1.* And Heathen Historians confesse as much.

Fifth, The Prophecy of *Daniel*, concerning the four great Monarchies, is so clear and evident, so distinctly described as if he had lived in them all, *Dan. 2.* and *Dan. 8.* how also he foretold the coming and suffering of the *Messias* after 70 weeks, cap. 9. many more of such Prophecies might be alleaged, but these are abundantly sufficient, to attest the divine authority of Scripture.

Dub. Tis very true if you could prove there were ever such Prophets, or Prophecys in the world.

Firm.

Firm. What proof do you expect ? will you believe nothing but what you see with your own eyes?

Dub. That were irrational, if you can prove by a certain tradition, that there were ever such Prophecies, delivered by such men, as you name, I shall assent unto them.

Firm. This I shall perform; first from the whole nation of the Jews, which have delivered them from Father to Son, down along for many generation; do you think that a people so carefull and diligent in the keeping and transcribing their records, could, or would agree together, upon no worldly interest at all, yea even to the hazard of their lives, and fortunes to abuse themselves and their posterity?

Dub. I confess 'tis not very probable; but have you any other proof, for the certainty of these Prophecies ?

Firm. Yes, From the Testimony of very Heathens: 'Tis said by *Josephus, lib. 1, de Antiq. Jud. cap. 4.* that the publick writings of the *Syrians, Chaldeans, Phenicians, Grecians*, are sufficient to testifie the antiquity, truth, authority, and certainty, of Holy Scriptures, if there were no other prooffe in the world beside. There is scarce a memorable passage in the Old Testament but 'tis mentioned by some Heathen writer, as the Creation of the world, *Noah's Flood*, the Confusion of Tongues, the Children of *Israels* living in, and coming out of the land of *Egypt*, the writings of *Moses*, the Babilo-

Babylonish Captivity, &c. as you may see in
Enseb. Grotius, de verit. Christ. Relig. *Parsons*
 Resol. Cap. 3. lib. 1. part. 1.

Dub. Indeed a Testimony from an adversary is beyond all exception, I rest satisfied with what you have said, for the Authority of the Old Testament; have you any thing to say for the New, more then what you have said in general for them both together ?

Firm. Yes; I have the miracles of our Saviour, and his blessed Apostles, wrought for the confirmation of what they taught, acknowledged by Heathens, *Grotius de ver. Chris. Relig.* Besides if you assent to the Divine Authority of the Old Testament, you must acknowledge the Divinity of the New, which is for the most part, nothing else but an explication of the Old, and the history of those Prophecies, now fulfilled, which were delivered by the Prophets, who lived in the time of the law.

You may add to this the miraculous preservation of both Testaments, notwithstanding the malice of persecuting Heathens; who used all arts of cruelty to extinguish them; the propagation of the Christian Religion, into so many parts of the prejudicating world, without, yea contrary to all carnal force and worldly interest, by a few simple unlearned men, which if twas done without a Miracle, was one of the greatest Miracles that ever we read of. To this may be added the opposition of many subtil Hereticks, who never durst so much as question the Authority of the Scripture,
 but

but rather betook themselves to their own false glosses, that they might shift of those clear texts which made against them; whereas it had been a more Compendious way to have utterly denied them, if their impudence had been so great, as to oppose the general belief, of those times wherein they lived.

Dub. Tho I am sufficiently convinced, of the divine Authority of the Scripture, and of the truth of those Miracles which were wrought by Christ and his Apostles for the confirmation of what they taught; yet to remove all scruples that may be made against them, I shall desire to be more fully satisfied in two exceptions that are urged by Antiscripturists.

1. That they were no true Miracles.

2. That we have no certainty that there were ever such persons in the world as Christ and his Apostles, or that they ever wrought such mighty works as are recorded of them in the New Testament.

Firm. That there were such persons in the world as Christ and his Apostles, that they wrought those Miracles which are mentioned in the History of them, both Jews and Gentiles, (sworn enemies to Christianity,) acknowledg, but besides their Testimony (which being from adversaries is very cogent) we have the tradition of the Catholic Church in all ages, and most places of the world, for 1600 years and upwards; and as he that will go up by the side of the River will at last come

come to the head and fountain of it; so he that shall ascend through the several Centuries of the Church, will at last infallibly come to the head of it *Christ Jesus*; to the place of his Nativity; his Preaching and mighty Works that he did; his bitter death and bloody passion; or if he shall descend from Christ, through the same Centuries, down to this present time, he may be far more certain, of the birth, and life, and works, and sufferings of this our blessed Saviour, of the writings of the Holy Evangelists, and Apostles, then that there have been such men in the world as *Alexander* the great, *Julius Caesar*, *Pompey*, *Scipio*, *Hannibal*, of the Warrs, and noble Achievements managed by them, or *William* the Conquerour, the Barons warrs, and yet none but a fool or a mad man, or one that has vowed to believe no farther then what he can see with his own eyes, will doubt of these; for that the tradition which conveys the same of these Worthies, and their Actions down unto us, is nothing so general as that of the Catholick Church, neither is it at all practical, but purely historical, wherein we are not at all concerned, whether or no the things reported of those noble warriors be true or false.

Dub. He that will not assent to what is delivered by universal Tradition, takes away the use of one of the most noble Sciences in the world, *viz.* History; and wants rather a Cudgel then an Argument to confute him. Tis evident by undeniable tradition, that there were such persons as Christ and his Apostles, that thay did great and marvellous things, but how shall we know whether the works
which

which they did were true miracles? surely tis very difficult, to know what is true and what is an imposture.

Firm. Tho at present this may appear difficult to you, yet I hope I shall make this difference as manifest to you, as is that which is betwixt Gold and drosse. And here I will not trouble you with the niceties of the schoolemen betwixt *mirum* & *miraculum*; that a true miracle is *arduum*, *insolitum*, *supra vim naturæ*, hard, unusuall, and above the power of nature; that it differs from a false one in the efficient, material, and formall cause, which is *ignotum per ignotum*.

But to wave such subtilties, a true miracle may be known from a false one,

1. By the successe; as *Exod. 7. 12.* tis said Aarons rod swallowed up those of the sorcerers; and in the primitive times, tis cleare how the miracles wrought by the Apostles, swallowed up in effect all false ones, done by satans Instruments; how (notwithstanding all those lying wonders, wrought by *Simon Magus*, *Apollonius*, and others) the prejudicating world was brought over from Idolatry and superstition, to embrace poor persecuted Christianity, by those true miracles, which otherwise had been the greatest miracle in the world.

2. A true miracle may be known from that which is a juggle or imposture, by the design or end of it, which is for the confirmation of a divine revelation, to bring men over to the worship
E of

of the true God, to propagate the true Religion; the end of false ones is to draw men from this worship, which note of difference God himself has stamp'd upon false miracles, *Dent. 13,*

Dub. But doe not you now run into the same error which you so lately condemned in others? for by what you have said I must first know which is the true Religion, before I can know which is a true miracle, and surely then there will be no use of miracles, to confirme me in the truth, of what I knew before.

Firm. there is a mutuell confirmation, betwixt the true religion, and a true miracle; true Religion does give light to miracles, these do seal and confirm that Religion. We see that all discursive knowledge, does arise from some precedent knowledge, untill we ascend to such principles, that are clear to the light of nature, now evident it is to natural reason, that there is a God, Creator of all things; that there is but one God, that this one God ought to be religiously worshipped, the intelligent and learned heathens, have acknowledged all these: Again 'tis evident that there were never but four general Religions in the world, Paganisme, Turcisme, Judaisme and Christianity, and I think I have already made it manifest, that of all these Religions, none is so rational or such a reasonable service, as is that of the Christian, which for the substance of it is the oldest of all others, being the same which was practised; by the fathers both before and after the flood, for the spirituality, morality, and unity of the
God.

God-head worshipped, 'tis excellent beyond all others, most agreeable to the Common principles and notices of the reasonable Soul.

Here upon any serious sober man, may conclude that all these miracles which have been attempted to draw men from Christianity, are but mere impostures, and those that have been wrought for the confirmation of it, wherein one true God of infinite majesty, wisdom, power, and glory, is worshipped in spirit and truth, are the only true miracles.

Dub. Pray Sir excuse me this unnecessary trouble which I have given you; for by what you had said before concerning, the supereminent excellency of the Christian Religion, above all others, I might have seen the force of your reasoning, which (as I conceive) stands thus: If the Christian Religion be the only true Religion, then those miracles which were wrought for the Confirmation of it, are the only true miracles.

Firm. You rightly conclude: I shall therefore proceed to the third note or marke of a true miracle, and that is the effect and consequent of such a miracle, which is the drawing of the mind from sin to God, the primitive Christians much insisted on this as an undoubted evidence of the miracles wrought by Christ, that they were done by divine power, because the effect that followed them was the worke of conversion of Souls from sin and Idols, to God and Christ, and all true piety and holiness of life; they tended main:

ly to the overthrow of Satans Kingdome. Christ by his miracles did not only disposeſſe Satan out of mens bodies , but out of his Temples ; upon this account he convinces the Scribes and Phariseſes , of moſt irrational blaſphemy, when they objected againſt him, that he did caſt out devills by the power of the devill ; but he replied, every Kingdome divided againſt it ſelfe cannot ſtand. *Mat. 12. 25.*

Befides, Chriffs doctrine, which he confirmed by miracles, was in every thing contrary to the devils deſign ; which was to draw men from the worſhip of the true God , that himſelf might be worſhiped, to inſnare men in the praſtiſe of the greateſt wickedneſſe under a pretence of Religion, as is very obſervable in all heathen myſteries; which indeed were very myſteries of iniquity , abominable Idolatry , not to be named to modeſt eares. *Dr. Stillingfleets Orig. Sac. lib. 2. Cap. 10.*

4. True miracles differ from diabolicall impoſtures, in three particulars, 1. in the manner of their working, 2. their number, 3. the quality of things wrought by them.

1. The impoſtures of Satan were done by a great deal of pomp and Ceremony, magical rites, charmes and medicines : what Chriſt did was with a words ſpeaking, yea by the very touch of his garment.

2. For their number , thoſe Satanicall jugglings were comparatively very few : there were

not many that were cured by the devill and his instruments; but Christ cured whole multitudes, and that not in the Revestryes of the temple, where fraud and imposture might be easily suspected, but in the presence of the people, *Arnobius's* objection against the Gentiles is very rationall, what wonder is it to shew one or two cured? when thousands lie continually in your temples languishing for want of cure, which did even weary your God *Esculapius* with prayers and teares, but could have no helpe from him, with all their importunities.

3. For the quality of things pretended to be done by miracles; the cures among the heathens were some slight things, in Comparison of those performed by Christ: what heathen jugler did ever open the eyes of any man that was born blind, make the dumb to speak, the lame to walke, or raise the dead by a words speaking, or by a touch of the hand? See *Dr. Stillingfleets* book before cited.

There is one other argument made use of by the learned *Dr. Hammond*, in his tract of the reasonablenesse of Christian Religion, (which a friend caused me to remember) for the confirmation of the truth of this divine Revelation. This learned man proves the mission and doctrine of Jesus Christ, from that high testimony, which God the father gave him, by a voice from heaven, coming out of the midst of thunder; which way of Revelation was known to the Jews by the name of *קול מן השמים* the daughter of a voice, and by

this God did three times give testimony unto Christ, 1. immediatly after his baptism, 2. at his transfiguration; 3. a little before his death, and all in the presence of sufficient witnesses; this testimony of God the father given three severall times, did fully ratify the doctrine of Christ contained in the scriptures of the New Testament; God gave the very same testimony to *Moses* and his doctrine, and that in the sight and audience of many thousands. *Exod. 19. 16.*

This *Moses* often reminds the people of, especially *Deut. 4. 32. 33.* where he tells them that never any people did heare the voice of God, out of the midst of the fire, as they had done; and this way of Revelation, seems to be so suitable to the dreadfull majesty of almighty God, and so peculiar to him, that the devill, who in other things, is Gods Ape, never attempted to imitate God in this particular, (nor do I believe) he was ever able, God having restrained him by his omnipotent hand, and reserved this way of Revelation peculiarly to himselfe.

Dab. Your Discourse hath been so rationall, that I am nor (as *Agrippa*) almost perswaded to be a Christian, but altogether such as you are, as to those two great principles of Christianity, concerning the being of God, and the Divine Authority of holy Scripture: and methinks I see all false Religions fall flat on their faces, before these great truths, as *Dagon* did before the Ark.

Firm. No marviell, for he that doth firmly believe

believe that God is, and that the Scripture is his word, must needs abominate those false worship, which are to extreemly contrary to his divine nature, and his most sacred writ; but seeing you are so well perswaded of these principles, I shall not trouble you with any more reasons for the confirmation of them; onely if you shall hereafter meet with any scoffing Atheist or infidell that shall deny either of them, you may for conclusion of all, presse upon him this dilemma or forked argument. Either 'tis true there is a God, and the Scripture is his word, or 'tis not true: suppose these things be not true, yet thou believest them to be so, thou art onely in an error for this short span of time; but what if they prove, undoutedly true, and thou dost not believe them, to be so, then thou art eternally damned: now what a madnesse is it for any man, for the avoiding of a seeming temporary error, to come within the danger of everlasting damnation?

Dub. This argument might startle any Atheist and make him consider with himselfe how sad his Condition will be, if these things be so as solid and undenyable reasons do demonstrate, and yet he should live and die an infidell. O what will become of such an one unto all eternity? I am full of wonder and amazement, that seeing there are such convincing reasons against Atheism and infidelity, that there should be any such Creatures upon the face of the earth, when certainly there are none such in hell, for the devill believes and trembles.

Firm. You will cease to wonder, when you shall rightly consider, the certain reasons of those grosse errors; which are,

1. Drollery and foolish jesting, which renders men inconsiderate and mindlesse, even in the affaires of the world, much more in the things of eternity: a man that is given to Droll, and jest, is incapable of any serious businesse.

2. Many men are men of short discourse, they do not understand the force of an argument, by reason of the weaknesse of their discursive faculty, which is altogether rusty for want of use, exercise, and ingenious education: though in the booke of nature, the eternall power and God-head of the Almighty, be wrote in large Characters, yet every one, cannot Read in that booke, no more then he that never went to schoole, can read the Primer, halfe psalter, or any book of the fairest print.

Dub. This is true of many simple and illiterate men; that are very brutes, not at all to be distinguished from the beasts that perish, but by the erect figure of their bodies: their Rational soules, mean while being sunke downe into mere sensuality, such as have not God in all their thoughts, they trouble not themselves to think of him, either that he is, or is not: these degenerate Creatures do not concern themselves in matters of Religion; but (I hope) you will not say that the wits of the time, are such ignorant Animals.

Firm. I shall not doubt to affirm it, and that for these reasons.

1. You may observe that these witty men are persons of no serious or solid judgments, especially in things of highest concernment: they are such as spend their time in idleness, Drollery, vain Recreations; so that albeit the Lord has given them those two great bookes to read in, that of nature, and the holy scripture, yet they vouchsafe not to read or meditate upon either.

2. They are under a judicall blindness; God has given them reason and understanding, eyes that they might see, hearts that they might understand; but they wilfully shut their eyes against that light, and then by the just judgment of Almighty God, this light is taken from them; they are given up to blindness of mind, and hardness of heart, as were the antient heathens. *Rom: 1.*

3. Their lives are utterly contrary to the holy nature of God, to his sacred word: there is an antipathy, an enmity betwixt their Debaucheries, their filthiness, their profaneness, and his most holy laws, *Rom. 8. 7.* every line of it flies in their faces, threatening them with hell and damnation: whereupon they cavil with, they quarrell against it, they wish there were neither God to punish, nor scripture to threaten Destruction against them, and so by insensible degrees, they are brought to think and say in their heart there is no God, as the foole

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did, *Psal.* 14. so true is that of the poet; *quod nimis miseri volunt, hoc facile credunt*, the thoughts and imaginations of wretched men are governed by their desires, they hate the light because their deeds are evil, though their understandings are convinced by unanswerable arguments, and reasons of the truth of these great principles, yet they will not believe them; such is the perverseness of their will, that it either blinds their mind, or else draws them against self Conviction to believe a Lye, and to hold the conclusion, against the most evident proofes and premises.

Dub. I am perswaded, that you have given very good reasons, why so many are Atheists and infidels, and that the cheifest of them are irreligious and prophane livers, that practical Atheisme is the greatest cause of that which is dogmaticall or Atheism in opinion. 'Twas the foole that said in his heart; there was no God: first he was a foole, i. e. a sinner, and very wicked, as he is discribed in that psalm; and thence he proceeded Atheist: a foole in practise, and then a fool in judgment, for tis most certain, that a corrupt, and wicked life, is the true parent of ungodly and vile opinions, from which by Gods blessing upon your good endeavours, I am now delivered, and am fully perswaded, that God is, and that he is a rewarder of all those that diligently seeke him, that the holy scripture is undoubtedly the word of God, and consequently that the Christian Religion, is the onely true

religi-

religion, but observing that of those who profess this Religion, there are severall parties, and tis not unknown to you, that heretofore I have adhered to the Church of Rome, I would willingly learn from you, which party, they of Rome or we of England be most Orthodox and Catholick.

Firm: Your demand is rationall, I shall most willingly Gratifie you in it: onely you must give me leave to propose these Two questions to you, and let me receive your answer unto them at our next meeting.

1. What Inducements you had to turne to the Church of Rome?

2. What Reasons you had to leave it?

Dub. You must give me leave also, to recollect my selfe, that I may be the better able, to give in my answer to your **Queries**.

DIA



DIALOGVE III.

Against

T O P E R Y.

Firm. **I** Hope you have well considered of the questions which I lately proposed unto you.

Dub. To the first I returne this answer, My reasons that induced me to adhere to the Church of Rome were these.

1. The Antiquity of that Church which has continued ever since the Apostles time, when by the testimony of St. Paul, her faith was spoken of throughout the world. *Rom. 1, 8.*

2. The universality of it; no Church has spread it self, so farr and nere upon the face of the earth, as that of Rome.

3. Her consent in Doctrine with the primitive Church.

4. The unity of it, under one infallible head, which

which cannot err in poynt of faith or manners)

5 The sanctity of it's Doctrine; that 'tis free from error in matters of faith; free from all immorality and improbity in point of manners.

6. The sanctity of life, in the authors, and first-fathers, of the Roman Religion: these were the chief motives that caused me to adhere to the Church of Rome.

Firm. Indeed these are six of those 15 notes which Bellarmine *Lib. 4. de not. Eccle.* and others of his perswasion appropriate to that Church: but had you not some other inducements? As first a vicious life, and the cheap and easy pardon of your Sins upon confession of them to a priest, his absolution and injunction of a pitifull penance. 2dly, were you not under some discontent for your present low Condition? or 3dly, were you not ambitious of preferment, deeming popery to be a ready way to it? or 4thly, were you not tickled with the Cunning extolling of your excellent parts by some subtile Jesuite, lamenting your sad Condition; that a person of so rare endowments, should be so miserably mistaken in the great concern of your Soule; perswading you that out of the Church there is no hope of salvation, and that you being no member of the Church of Rome, were past all peradventure out of the Church, and unlesse you returned to that Church, there could be no hope of your salvation? or lastly before you set up for the Church of Rome, were you serious and conscientious
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in any Religion? for 'tis very easy for one that is of no Religion, that makes no conscience of his waies, being allured with the joyes of heaven, and affrighted with the terroures of Hell, to pitch upon any Religion, that confidently promises those, and as confidently a freedome from these: and we know that Priests and Jesuites want neither art nor impudence to perswade silly wretches, that hopes of Heaven, and deliverance from Hell are only to be found in their Church.

Dub. Truly Sir I am verily perswaded, that many who have left your Church, and gone over to that of Rome, have stumbled at such straws: but you have known me long, to be a man of no vitious life, no male Content, not ambitious of honour or preferment, not apt to be puffed up with a proud conceit of mine own parts, not cold or carelesse in point of Religion; but the chiefe reasons that moved me to goe over to the Church of Rome, were those before named, which made me believe that Church, to be the only true Catholick Church, out of which there could be no hope of salvation; to these I beg your answer.

Firm. And you shall have it.

1. The doctrine of the present Church of Rome which alone could denominate her ancient, Catholick, and Apostolicall, is in severall weighty points quite contrary to holy scripture, neither hath it the generall consent of the fathers and Doctors of the Catholick Church: the present Church of Rome, is no more like to what

what it once was, in the purest primitive times; than an old decrepit man full of diseases, Gour, Stone, Palsy, Dropfy, Scurvey, Blindnesse, Deafnesse, Wrinkles, and a multitude of infirmities, is the same Strong, Handsome, Healthy Man, that he was when at twenty five or thirty years old.

Dub. Tho I have sometimes much revered the Church of Rome, for her antiquity, yet now I begin to doubt that there are many diseases in the body of that Church; many wrinkles in her face, which were not from the beginning: but notwithstanding those infirmities, 'tis the same true Church as 'twas at the first plantation, as the old decrepit man is the same man that ever he was for substance.

Firm. I deny not but that the Church of Rome is in some sence the same it first was, in respect of divers Articles it holds: but in respect of those gross errors, it now maintaines, 'tis no more like what it was, then the old decrepit diseased man is like what he was in his younger dayes.

Dub. Your comparison is very good and apposite to the present Church of Rome, which past dispute is full of dangerous and desperate diseases, as I in part do apprehend. I pray you proceed to my other motive.

Firm. The Church of Rome, is not so universal as her disciples boast of, neither in respect of place or time.

I. 'Tis the observation of a learned man, that
if

if the world were divided into 30 parts, 19 of them are heathens, 6 Mahometans, and 5 Christians, of which the Papists are not the one halfe, as Mr. Breirwood in his Enquires does demonstrate.

2. As to the universality of time, the Church of Rome cannot deduce her present tenents, from the beginning of Christianity, through the severall ages or Centuries: that it has continued a Church, from the first preaching of the Gospell I deny not; but that 'tis the same for purity of Doctrine, as once it was, is most false: for the antient Church of Rome, never taught worshipping of images, praying to Saints, that monstrous transubstantiation, halfe Communion, Praier in an unknowne tongue, and many more Groundless fopperies, against Scripture, the general consent of fathers, common sence and reason.

Dub. All this, I am inclined to believe: but how could these errours creepe into a Church, which did so punctually observe the traditions of their forefathers? what the Church of Rome now believes and teaches, it received from the Church that was in the next age before it, that from the Church next before it, and so quite down to the Apostles times, as the Author of the Dialogues betwixt the *Uncle and the Nephew*, hath most learnedly demonstrated.

Firm. Truly very learnedly, even as Zeno proved there was no locall motion: you have heard how *Diogenes* confuted him by an ocular demonstration: were not the Scribes and Pharisees,

Pharises great pretenders to a Strict observation of the traditions of their fathers? And yet we know how grossly they had corrupted the law of *Moses*, as is evident by our Saviours confutation of them. *Mat. 5.* and in severall other places.

Dr. *Crakanethorp* and other Learned persons do evidently shew, the beginning, the progress of the Corruptions of the Church of Rome, the manner of their spring and Growth; but Suppose we cannot punctually tell, the beginning and progress of such and such an error, shall we therefore believe it to be no error? you walk sometimes in the fields, 'tis evident to your eyes [that the Grasse and graine do grow, though you do not see them move at all; sometimes you visit a friend that is sick of a languishing consumption; you see by infallible symptoms that your friend is in a desperate Condition, will you not believe him to be so, because you cannot tell the time when, or the manner how, his disease came upon him?

*crevisse
videas
crescere
non vides.*

Dub I cannot be so unreasonable; and by what you have said, my third reason falls to the Ground, for the present Church of Rome has no agreement with the primitive, but is extremely opposite to it, in the points before named, besides many others; I pray let me hear what you can say against their unity; for they seem to be firmly united, under one infallible head the Pope.

Firm. Truly Sir they do but seem so, for they are miserably divided in the great fundamentall

see Mr.
Pools Nul-
lity of the
Roman
Faith.

of their faith, their infallibility, and are not they very unjust to us to exact our beliefe, of that, which they themselves know not where to find ? for some of them tell us 'tis fixed to the Popes chair; some say 'tis to be found in a Generall Councell, others believe it to be in neither, but in both united together, others would perswade us that 'tis in the whole body of the Church; so that if you seeke after this pretty knack of infallibility; you will be abused as young apprentices are used to be in great Cittys and corporations; who in waggerie, are sent from shop to shop for a penyworth of Ell-broad Packthred; or a pound of stock-fish Tal-low: or a Left-handed Shuttle; after these poore novices have been sent from one end of the City to the other, they returne home, without such ridiculous Commodities, and are sufficiently exposed to laughter and derision.

There's scarce a Controversy in all Bellarmin's voluminous workes wherein he recites not the different opinions of the Roman-Catholicks among themselves, insomuch that this great Cardinals, workes were not to be bought in Rome (as Sir Edw: Sandyes reports in his *Europa speculum*) because he had so imprudently discovered, the nakednesse of his mother in point of unity.

To say nothing of the contentions betwixt the *Thomists* and *Scotists*, *Ochamists* &c: 'tis pleasant to see how sweetly the *Dominicans*, *Franciscans*, *Jesuites*, *Molinists*, *Jansenists*, *Regulars*, and *seculars*

seculars agree together. Though a late Pope durst be so bold as to decide a Controversy for the *Molmists* against the *Jansenians*, and so that which was none before, very luckily became an article of Faith (such is the Popes omnipotent Power, that he can create Articles of Faith, out of that which was a pure non-entity, a very nothing in the primitive times) yet I heare that the *Jansenists* are so saucy as to continue very *Jansenists* still, notwithstanding his holinesses infallible determination.

Dub. I see there is no such unity in the Church of Rome, as they bragg of; I desire to heare what you can say against the Sanctity of their Doctrine.

Firm: the Sanctity of their Doctrine, refers to that of Faith and Manners, for that of Faith, which is briefly comprehended in the Apostles Creed, or any other Doctrinall poynt contained in holy Scripture, expressly, or by good consequence deduced from thence by the generall consent of Fathers we allow of, but as for popish additions of new atticles, by Pope *Pius* the 4. and the councill of *Trent*, that are against Scripture; and can never be justified by the generall consent of the ancient Doctors of the Church; we reject as false, and consequently not Holy; this I suppose you will demonstrate when you please to give me the reasons, which made you forsake the present Church of Rome

As to their Sanctity of manners, their Doct-

rine is so farr from it, that the better sort of heathens would blush to own; for brevity sake I shall referr you to the first and second part of the mystery of Jesuitisme, the Jesuites morralls set out by a Sorbon Doctor, Mr. Fowles his History of the treasons and rebellions of these holy men; the two former of these bookes assure us that by the Doctrine of probability, and a good intention, the fowlest Sins are at most but venial.

Dub. The Jesuites are but one party in the Church of Rome, many of their tenents and practises disclaimed, by other of the papists, and therefore the whole Church is not chargeable with their errors.

Firm. Untill that Church doth expresly Condemn them, and Execute Ecclesiasticall Censures upon such of her members, as do broach those damnable Doctrines, doth make them recant, or excommunicate them, she is chargeable with them,

Dub. I am of your opinion and do firmly believe the present Church of Rome to be neither Holy nor Catholick, but an unsound member of that Church; but what say you to the first Founders and Fathers of their Church, were not they very holy men?

Firm. If *Bellarmino* could prove what he takes for granted, that the Fathers and Founders of their Church, as it now stands, were the holy Patriarchs, Prophets and Apostles, I should agree

agree with him in that note, but the truth is they have no more right to call them their Fathers and Founders, then the Scribes and Pharisees had to call *Abraham* their Father; from whose faith they had so miserably declined; the Fathers of the present Church of Rome, as 'tis now, were the corrupt Councells, which were so many pack'd Juryes, and the popes; of whose Sanctity you may consult *Platina*, who was a Papist.

By what I have said (I hope) you are satisfied, that you had no justifiable reasons to adhere to the Church of Rome, as 'tis now, so much declined from the Primitive; let me know how and why you did forsake it.

Dub. I am fully satisfied that the reasons, which drew me over to that Church were false and fallacious, and am now as much confirmed, that the reasons which made me leave her Communion are solid and demonstrative.

1. Which were her monstrous unnecessary impossible Doctrine of transubstantiation.

Firm. How do you prove that to be unnecessary?

Dub. The change of the bread and wine into the very body and blood of Christ is unnecessary, because certain it is (and they of the Church of Rome acknowledge it) that there never was any such change in the Sacraments of the old Testament, neither is there any in the other six of the New, (as the Papists are pleased to multiply them)

them; now if all other Sacraments without any such miraculous change, do attain their ends, for which they were instituted, why should it be required in the holy Eucharist? why not rather in that of baptism? why should not the baptis-
mall water be changed into Christs very blood? this being the Sacrament of Regeneration, that that of Nutrition; surely as great a power and vertue is required, to regenerate and make a Christian, as to nourish and strengthen him.

Again the faithful both before and under the law did eate and drink the body and blood of Christ, in a Spiritual manner, before he had either body or blood. *They did eat the same Spiritual Meats and dranke the same Spiritual Drinke;* 1. Cor. 10. 3. what need is there then of a Transubstantiation? If we seriously peruse the sixt Chapt: of St. Johns Gospel, we may learne that the body of Christ is eaten and his blood dranke in a Spiritual manner, that when the Disciples murmured, at what our Saviour had delivered in the former verses, to satisfye them, he replies that the words which he spake, were spirit and life: *Ver. 63.* and not to be understood according to their gross conception.

I know some the Chnrch of Rome affirm; that in that Chapter, our blessed Saviour speaks not of a Sacramentall eating of the body of Christ; but certainly if his body may be eaten, and his blood drank, without any such monstrous change by every true beleiver not Receiving, why may not he eat the body and drink the blood,

blood of Christ, without any substantiall change of the Bread and Wine when he receives ? besides { most (if not all) of the ancient fathers, who held a necessity of giving the Eucharist to infants, urge the 53. verse of this Chapter, for their opinion and practise, *except ye Eat the Flesh of the Son of Man, and drink his Bloud, ye have no life in you*, Surely therefore they conceived, that our Saviour meant by these words a Sacramentall eating, how then dare any of the Clergy of the Church of Rome, expound it otherwise, seeing they take an oath never to expound Scripture, but according to the unanimous consent of the Fathers : see the *forma juramenti professionis fidei. Conc. Triden. Sess. 24. Cap. 4. de Reformatione.*

Firm. I very much approve your reason against the necessity of transubstantiation : Let me here from you why you tearme it monstrous, and impossible ?

Dub. 'Tis therefore monstrous and impossible, because it implyes Contradictions, and grosse absurdities 1. that a body is not a body; an accident is not an accident, for if there should be such a change, the same numericall body of our Saviour, must be in Heaven and Earth, nay in ten thousand places at the same time, it must be extended and not extended, it must have dimensions and no dimensions, finite and not finite, which cannot be, no not by Gods omnipotent, and absolute power; how do the schoolmens Noddles abound with niceties, F 4 quidditys

quidditys, perfections, Chimæras, to solve such impossibilities ?

2. This strange Metamorphosis doth make accidents to be no accidents, it takes away the very being of them; for *accidentis esse, est in-esse*, the being of an accident is in-being, here must be Colour, sapor, odor, quantity without a Subject, which is all one as if we should say a man might be a man without a reasonable Soule, In a word I would willingly learne, what does become of Christs Body, and Bloud after 'tis received into the mouth, (or if any prophane mouse should swallow part of it, or lick up a drop of the bloud) and thence into the stomach, whether it be retransubstantiated into bread and wine, or else be converted by the concocitive, and nutritive faculty, into the body of the Communicant, as other nourishment is, and then twill necessarily follow, that Christs Body is essentially united unto, and made one with the Body of every Communicant, which borders very nere upon Blasphemy, for by this means *James Nailor* will ere long (*quod animus meminisse horret*) be Jesus Christ.

3. This Transubstantiation (if any such thing were possible) is wrought by a miracle, but was ever any miracle done by Christ and his Apostles, which was not discernable by the senses? when he cured the blind, the dumb, the lame, when he turned water into wine, was not this manifest to the Sight, the Smell, the Taste? shall we think that the God of truth Gave to man five
Scences,

Scences, to deceive 4 of them by one pretended miracle ? or that 'tis his method to informe the mind by Impostures ? if one or two or three Sences may be deceived, why not all ? then what will become of Romes orall Tradition ? for may not the eare be deceived as well as the eye ? the nose, the tast, the touch ? here are 4 Sences to one against that tradition, and then how are the papists certain of what they have received from the present Church, or how is shee certaine of what shee received from the Church immediately before her ? is not the doctrine of Transubstantiation, which teaches men not to believe their eyes, and other of their Sences, a ready way to Atheism, and infidelity ? for if four of the five Sences may be deceived then farewell all tradition, and if these inferiour faculties may be thus baffled, what satisfaction could it have been to St. *Thomas* that Christ was truly risen from the dead by putting his finger into the print of the nailes, or his hand into his side ?

But beside what sence and reason, witness against this monstrous opinion, the Scripture is clearely opposite unto it, for Christ at the institution of this Sacrament, did not take his own Body into his hands, but Bread, he brake not his owne Body, but Bread, he did not eat his own Body, he did not drinke his owne Blood, but he drank of the fruit of the Vine, *Mat. 26. 29.* for so he called it after Consecration and Distribution; *I will not drinke henceforth of the fruit of the Vine &c.* in like manner St. *Paul.* 'Tis this bread and this cup. *1. Cor. 11. 26.*

When

When our Saviour saies (*Hoc est corpus meum*) what doth (*hoc*) stand for? either it must signify this thing in my hand, (i. e.) the bread, or else his own body, which body he holding in his hand, utters these words (*hoc est corpus meum*) that is *corpus meum est corpus meum*, a mere Identical trifling proposition, which according to all Logick is most absurd, and destroys the very nature of a Sacrament, which consists of two essential parts the sign and the thing signified; besides they of Rome confess that the Body of Christ, is not present under the Species of Bread and Wine, when the Priest begins to pronounce (*hoc*) nor till he hath uttered the last syllable (*um*) *hoc est corpus meum*, such poore shifts these men are forced to use.

As for antiquity, so much boasted of by those of Rome, I know that some of the fathers do draw mens minds from the earthly elements to heavenly mysteries, used now and then high Rhetoricall expressions, never dreaming of any substantiall change of the elements into the Body and Bloud of Christ, as is evident from Irenæus, *Panis Communis post consecrationem, non est amplius panis communis, sed efficitur Eucharistia, quæ constat ex duabus naturis terrenâ & celesti; hæc oblatio est figura corporis & sanguinis Christi.* Ambrose 1. ad Cor. Cap. 11. & lib. 4. de Sacram.

Non dubitavit dominus dicere, hoc est corpus meum cum dedit signum sui corporis. Aug. Epist

Epist: 23. ad Bonifa & 12. Cap. contra Adiman.

*Hoc est corpus meum i. e. typus corporis mei,
Textull.*

Panem & vinum Appellatione corporis & sanguinis honoravit, non naturam quidem mutans, sed natura gratiam adjiciens. Theod. dial: 1. & 2.

In a word the ancient fathers, who opposed the Eutychian hæresy, did make use of the sacramentall union of Bread and Wine, to the body and blood of Christ, shewing that the humane nature of Christ is not more changed into the divine then the Sacramentall Bread and Wine is into the very Body and Blood of Christ, therefore they believed no such thing, as that monstrous Popish transubstantiation.

So that we see the falsity and absurdity of it by Scripture, antiquity, common sence and reason; besides the great danger of Idolatry, in worshipping a piece of bread, if there be no transubstantiation, as some of the papists themselves confesse, and they also acknowledge, that if the Priest, that consecrates were not rightly ordained, or that he did not actually intend to consecrate, or that he omitted any one Ceremony (which they call necessary) at the time of consecration, that the Bread and Wine are not duely Consecrated, and consequently no transubstantiation, and therefore great probability, that the Papists in worshipping the

host,

host, do frequently comitt the very great Sin of Idolatry, which was to me one great reason of forsaking their Communion.

Firm. Truely 'twas a substantiall reason, and such an one that has wrought upon others beside your selfe, however I desire to hear from you; what further reasons, you had to leave the Church of Rome,

Dub. The next which I shall acquaint you with is the half Communion so manifestly against scripture and antiquity.

Our Blessed Saviour at the institution of the Sacrament commands, drinke yee all of this, whereas at the giving of the bread, he said only, take, Eat, foreseeing and obviating this grand error of the Church of Rome; 'tis true the persons then communicating, were only his disciples, which had received their Commission to preach the Gospell, before that time, but not in that ample and full manner, as they received it after his Resurrection, as is plain from *John* 20, 22, 23. and *Mat.* 28, 29. but be it granted that they were all in full orders, and upon that account the Cup was given them, otherwise they should not have received it, by the same reason the bread might be denied to the people, because none but Priests did then Communicate; but we know that a Priest when he doth not consecrate, is in the place of a Layman, and consequently the disciples not consecrating at the Supper were no better, and

therefore

therefore according to the doctrine, and practise of the Church of Rome, should not have received the Cup.

But what will they thinke of the whole Church of Corinth, to whom St. *Paul* sent a first and second Epistle, they cannot imagine they were all Priests, observe then how he exhorts all of them, to examine themselves in order to the receiving of the holy Eucharist under both kinds. 1. *Cor* 11. this is so evident that our adversaries have nothing to Reply.

As for Antiquity the practise of the Church of Rome is clearly against it, as I am able to demonstrate, from expresse testimonies, of the fathers, but our learned writers have saved me that trouble, those that please may peruse *Chamier*, *Chemnitius*, *Jewell*, *Cracanthorp*; The confession of the Councell of Constance stands as a lasting Monument against the Popish innovation in this particular; the words are these, we decree in like manner, that though in the Primitive Church, the holy Eucharist, was received under both kinds, by the faithfull, yet this Custome to avoid some dangers and scandals is reasonably introduced: that it should be received by the Priests only in both kinds, by the people in one; is not this with the Socinians to make the Sacraments mere indifferent Ceremonies, alterable at the Churches pleasure?

But the Councell of Trent flies higher; if any man shall say that all faithfull Christians, by Gods

Cencil.
Treden.
Sess. 13.
Com. *Can. 1.*

Command, or for necessity of Salvation, ought to Receive the Sacrament in both kinds, let him be acursed, I wonder whether Pope Gelasius, sate in, or was out of his infallible Chair, when he roundly said, we find that some do abstain from the Chalice of the Sacred Blood; let them receive the entire Sacrament or be kept from the whole, because the division of one and the same mystery cannot be without grand Sacrilege. Either the Pope was not infallible, or the present Church of Rome is most Sacrilegious.

Firm. Yon rightly Judge, and were their fancy of Transubstantiation true (as nothing is more false and ridiculous) yet were it not sufficient to debar the Laity of the Cup, because they receive the Blood of Christ with his Body, for this is not to drinke but to eat it, and besides the Sacrament is not a sign of his Blood in the veins, but as 'twas shed and powred out, might not the Preists as well receive his Blood, with his Body, and then 'twere as superfluous for them to drinke of the Cup, as for the people; but I pray proceed in your reasons against Popery.

Dub. My third reason is taken from the invocation of Saints departed; which is against Scripture, and antiquity: 'tis an attribute belonging to God alone, *that he is a God hearing Prayers.* 'Tis a chiefe part of his worship, *thou shalt Worship the Lord thy God, and him onely shalt thou Serve,* it robs Christ of one part of his Priestly office who now sits at Gods right hand, interceding

ceding for us, there is *but one Mediator betwixt God and man, the man Christ Jesus*, certainly if holy men, both before and under the law, prayed to God alone through faith in the promised seed or Messias, without invocating any departed Saint, because there was none then (as they of the Church of Rome confess,) admitted to the beatifical vision, and consequently could not know the need or prayers of men upon earth, in the Glass of the Trinity, there is less reason now to make our adresses, to the spirits of just men made perfect, Christ himselve sitting, at Gods right hand, and Interceding for us.

Besides the worship of Angells is forbidden by *St. Paul. Col. 2.* and the Angell in the Revelation twice forbade *St. John* to worship him, *Cap. 19. and 22.* yea the worshippers of Angells were in the primitive times, branded with the title of hereticks, under the name of (*Angelici*) and therefore much less ought wee to worship the Saints departed, for certainly they being the more excellent Creatures, are much more capable of such worship then the soules of men, that are now in *Abrahams* bosome, in Paradise, not yet in that perfect blis and glory, which they shall enjoy when their soules and bodies shall be reunited, but according to many of the fathers in a certaine and joyfull expectancy of it, after the last and finall judgment, where the place of their present abode is I shall tell you when the fathers are agreed about it.

For this Saint worship certain it is there is no expresse Scripture; and 'tis as certain there is no generall consent of antiquity, let any man peruse Mr. *Meads* excellent treatise of the Apostacy of the latter times, wherein 'tis apparent how the Cannonizing of Saints in the Church of Rome, agrees with the heathens *Apotheosis*, their praying to them with the worshipping of *Heroes*, their *Dij Medioxumi*, their having severall Saints for Patrons of Particular Countreys, Trades and Callings, Physicians for divers diseases, like the heathens *Dij Tutelares*, as may be seen, in *Chemnitius* his *examen* and in other learned men.

Firm. You need not spend more words about this grosse superstition, which is nothing else, but a mixture of Christianity, and Paganisme, and of all the errours of the Church of Rome, most dangerous, for *the Lord our God is a jealous God, and will not suffer the honour and worship, that is due to him alone, to be given to any other.*

Dub. I shall submit to your advice, and proceed to a fourth reason against Popery, which is their adoration of images so much condemned in holy Scripture, what more expressly forbidden then image worship by the second Commandment? which they of Rome have cunningly left out in their mass books, offices, Primmers, and Catechisms, and without all shew of Reason, asserted it to be a positive Command, belonging onely to the Jews, how demonstratively

tively is the fourth of Deuteronomie against it from the 12 *verse* to the 18 ? many other texts might be urged to the same purpose, all which the Schoolmen endeavour to baffle, by their Pittifull distinctions; betwixt an Image and an Idol, a picture upon a cloath and one ingraven in wood, or stone, betwixt *αντιμα* & *ειδωλον* which every *Esurient Græculus*; every mean *Sciolist*, will smile at, betwixt *Mediate*, *Relative*, and *Terminative*, which are distinctions (at least some of them) without a difference, mere Chimericall phantasies: if a man shall seriously peruse the 13. and 14. Chapters of the Book of *Wisdom* (which at Rome is Canonically Scripture) and consider what answers the *Heathens* returned to those that objected against them their Idol worship, *Non imago* that they worship not the Image, but the (*Nu- ni, sed nu-* *men*) or divine power it represented, he will *mini sacri-* easily discern that the wiser sort of *Heathens* *ficamus. &c.* made as wise *Appologies*, for their Image worship; as the wisest *Papists* do for theirs.

As for the antiquity of this grosse superstition both *Fathers* & *Councils* are against it, as is evident from that excellent Homily of our Church concerning the perill of Idolatry, if it be replied twere the images of the heathens they opposed, true 'tis, for in the first ages of the Church there were no others, the *Christians* of those times, abominating all image worship, but the reasons they give against the heathen Imagery wound the Church of Rome under the fifth rib; no Christian Church did then use images in their

oratoryes; in after ages they were admitted only for an historicall use, as may be seen in *St Gregories* writings, who lived above 600 years after Christ, true 'tis by the Second Nicene Councell their worship was decreed; and so this iniquity was established by a law, such a one as that packed convention could legitimate; and hence forward not only the pictures of Saints, but of God himself and of the Blessed Trinity were set up in Churches, which was an high dishonour to the Glorious Majesty of the Almighty, to be portraid like an old Man, and gave an occasion to ignorant people to conceive him to be so indeed, hence I have heard some of them say, when they swore (*by God*) that they swore by a good Man, by which 'tis evident, how the grosse superstition of the Church of Rome, hath crooked silly Souls, and that all such images, are *teachers of Lies*, very vanities, as the Scripture shews and reason demonstrates.

For to say nothing of the Blasphemous images of God the Father, and the holy Trinity, doth not the image of any Saint, whom these pseudo-Catholicks worship, lie to their imaginations? representing that which is not; for nothing but the Soules, and Spirits of those Saints do now remain, so that whilest they picture and worship them in bodily shapes, which pictures represent, what is not, they worship they know not what, praying onely to the Soules of Saints, yet phan-sying them in bodily shapes as when they lived here on earth: how doth it concern all Serious

Christians,

Christians, to beware of the Religious worship of any creature of Gods or mans makeing? of Angell, Saint, or Image, which is so expressly forbidden in the word of God? And surely if we might worship the picture of a man, which is mans Creature, 'twere much more rational to worship a true man, yea the Son, Moon and Starrs, and all the host of heaven, they being all of them the Creatures of Almighty God.

Firm. You rightly conclude; were not a judicial blindness, upon the eyes of our adversaries, they could not be Guilty of so dangerous a suspicion.

Dub. I shall trouble you but with one reason more for my forsakeing the Church of Rome, which was breisely their praier in an unknown tongue, a practise, manifestly contrary to plain Scripture, and the antient Doctors of the Church, a most unreasonable service, opposite to that which we are to perform to Almighty God; 'Tis so basted by St. *Paul*, that'all the learned men of the Roman party have nothing of sence or reason to answer, and as for antiquity 'twas not so much as thought upon, in the first ages in the Church, the Liturgies then every where were in the known and vulgar tongue, otherwise how should the unlearned say (Amen.)

The practise of the Church of Rome is in this; as in divers other of their sopperyes, a very mystery of iniquity, I could heartily wish, that

for the undeceiving of ignorant Papists; their Missales, Pontifical's, Breviaries, Lady Plaitres &c. were translated into the English and other vulgar tongues, that such poore deluded soules might see to what absurd prayers they say (Amen) to what childish ridiculous Ceremonies they submit.

I might here add the vain Reptitions, of so many *Ave-Maria's*, & *Pater-noster's*, upon their beads, their saying of them at certain houres as a *Penfum*, or taske, or a Pennance to make a Compensation for their sins, rather then as a willing serious duty from the heart and soule; which is not Religious praying, but a Childish saying of prayers, a vain heathenish babling, after the manner of an old wifes charm; resting in the work done; as if the bare saying of prayers, without any intention of the mind, were the only end of praying, or the effectuall fervent prayer of a Righteous man. *Jam. 5. 16.*

I might also add their cheating Purgatory, their purchasing of pardons, and indulgences, for sins past, and for many hundred yeares to come, by sums of money sett downe in the Tax booke of their Chancery, their Pilgrimages, and bodily Severities to expiate for the sins of their soules, their allowing of Brothell houses to Gratifye the unmarried Clergy, and others in their unclean Lusts, for which the Pope receives a lusty Pension.

But to deale truly with you no one thing
wrought

wrought a greater dislike of Popery in me then their barbarous bloody Cruelty, towards those that they please to call Hæreticks, their savage inquisition, their Parisian, Irish, and other massacres, their marian Butcherings, their intended matchless powder treason, their poysoning and stabbing of kings, their Justifieing of Rebellion and all manner of wickedness, by their right intention, and Doctrine of probability as is to be seen in the first and second part of the mystery of Jesuitisme, in the Jesuites Morralls; can such Villany, such Cruelty and Christianity stand together? did Christ and his Apostles propagate the Gospel with such Carnall weapons? how severely does our Saviour rebuke his angry disciples, when they would have called for fire ^{2 Cor. 16.} from heaven to destroy the unciwill Schismatical 4. Samaritans? *ye know not what spirit ye are of, for the son of man is not come to destroy mens lives, but to save them; Luk. 9. 55.* O that Christs pretending Vicar had the spirit of the meeke and holy Jesus.

These Sir, were the reasons which moved me to forsake the Communion of the Church of Rome, for upon this account I could not believe her to be the Catholick Church, or any sound part of it, but a very Schismatical Hæretical one, that had departed exceeding much from Primitive Christianity from *the faith that was once delivered to the Saints.*

Firm. You have given very sufficient reasons, for your departure from that unsound Church,

which may satisfie any serious considering Christian; and you have saved me the trouble of any further addition to them; I am now fully perswaded that you are neither Atheist, Infidel, or Papist; pray you let me know what is your present perswasion, and what Church you most approve.

Dub. Truly Sir there are so many sects amongst the Protestants, that I am in no small doubt, with which of them to hold Communion; but my inclination leads me chiefly, to returne to my old Mother the Church of *England*, from which most unhappily (as I am now convinced) I heretofore seperated; however for the removal of some scruples, which yet remain with me, I earnestly desire you to give your selfe the trouble of a short discourse, concerning the severall sects now in *England*.

Firm. I shall most readily gratifie you in this your very reasonable request, nothing doubting but that I shall, by Gods Gracious assistance) remove all your scruples, and fix you a true son of that Church, which is the most Catholick Apostolical Church now exstant in all the world, which those that do acknowledge the holy Scripture to be the infallible word of God, the perfect Rule of all the substantialls of Christianity both for faith and manners, and have some competent knowledge in the records of antiquity, (the want of which is one great cause of ~~heresy~~ and schism), as to be able to trace Christian Religion, through the severall ages of the Church

Church from the Apostles down to these present times, I say those that do acknowledge these things cannot doubt of.

Dub. You much confirm me in what I have often heard from grave and learned men, that one great cause of errors in Religion, is ignorance in the writings of the ancient Doctors of the Church, Councils, and Ecclesiasticall histories, this is not every mans work that have neither books to read nor brains to understand them. and that the surest way to be an Orthodox Christian, is by studying *descendendo* beginning with the records of the first century, then descending to the second, thence to the third, and so on to the succeeding ages of the Church, whereby he will perceive how the true Religion has been handed downe from one age to another, and how and when, this or that error sprang up, as he that sails down some great and clear pure river, may easily perceive, where little Rivulets, and puddles, have run into it, and have muddied, and troubled the Clearer Stream.

Firm. I much approve of what you say concerning the rise and cause of errors in Religion, the chiefe reason of them is ignorance in the records of Antiquity, and holy Scriptures, and want of orderly proceeding in our studies from age to age; whereby we may easily perceive, how and when the puddles & corrupt rivulets of error have troubled the purer stream of Christianity, and you may without much labour

perceive that if you had been well instructed, in the being and Attributes of Almighty God, in a firm beliefe of his most sacred word, you had never fallen into those most dangerous errours of Popery, Quakerism or of any such pernicious sect.

Dub. I do confesse my error, and especially that I was so great a stranger, not onely to the writings of the fathers, but to the holy Scripture it selfe, which I did too much neglect and scorn, but seeing by Gods blessing, upon your endeavours, I am fully satisfied of the vanity, absurdity, and falshood of Atheism; infidelity, and Popery; if you please to give your self that trouble, we will proceed in our discourse concerning Quakerism, Anabaptism, Independency, and Presbytery, I shall not trouble you with any other sect, because they are all included in some one of these, or at least are so vain and ridiculous, that we should do them too much honour, if we should gratifie them with a sober and serious confutation.


Firm. I shall most willingly embrace your proposall. and if it please you we will proceed to Quakerism, the error which you embraced immediately before, you turned Papist, and in truth 'tis a faire introduction to Popery, and by many grosse errours which the Quakers embrace, 'tis as evident as the light at noon day, who were the fathers of those spurious brats.

Dub. This is a very truth; the Quakers hold;

ing

ing many things which are maintained by Papists,
we may easily know whose Children these poor
deluded Souls are, and the Correspondence be-
twixt them, made my passage to Rome more
ready and easy.

D I L



DIALOGVE IV

Against

QUAKERISM.

Firm. You have informed me in our last discourse that being sometime a quaker. you had a ready way open to become a Papist. I pray tell me why and how you turned a quaker.

Dub. You put me hard to it. for I can give you ~~no~~ ^{very} good reasons for that change, and those that moved me are so ridiculous, that I am almost ashamed to name them, yet such as they are I shall give you the trouble of hearing them, I am almost perswaded, that the man that perverted me, used some enchantments and Diabollcall arts. so that I was rather bewitched. then rationally perswaded, to be of that party. (as I have heard some have been) but because I am not certain of this, I shall wave it, and shew you my reasons.

1. I observed that the cause why there were so many sects and schisms in the world, was for want

want of a certain infallible rule to guide us in our judgments and practises. as I was made believe, and I was perswaded that the Quakers had such a rule, to wit, the light within them.

2. I observed these men to be very demure in their carriage, very austere in their lives, sober and temperate, of afflicted dejected countenances, very punctuall and just in their dealings, not abating one farthing of the price of any commodity they first demanded; great contemners of the world, no respecters of any mans person how great soever; so meeke, humble and lowly in their apparell and behavior that they cannot endure the wearing of gold-rings, silver or silks in themselves or any others; and if any man should strike them on the one cheek, these poore innocent soules were so farr from revenge that they would turne the other, so that I conceived them to be so many Nathaniels so many true Israelites in whom there was no guile.

Firm. How could you be deceived by such painted sepulchters? what could you see more in them then what was conspicuous in the Scribes and Pharisees of old? take it for an infalible rule, that whosoever hold or practise any thing which is contrary to the law of nature and good manners, expresse Scripture, the usages of all sober and civil people in the world, are so farr from being true Christians that they are not worthy the name of men.

Dub. I am fully of your perswasion that these men hold and practise many things which are contrary to the law of nature, good manners and holy Scripture, but for my farther satisfaction, let us discourse some of their tenents and practises.

Firm. For their tenents you may at your leisure peruse the Synopsis of *Quakerisme* wrote by Mr. *Danſon*. The heads whereof are breifly these taken out of their owne writings, which are a mixture of Popery and Socinianisme;

1. They affirm that there are not three persons in the Trinity.
2. That Christ did not make satisfaction for the sins of men.
3. That justification is not by imputed righteousness, but that our owne inherent righteousness, and good works is the cause of our justification.
4. That a state of perfection and freedome from sin is attainable in this life.
5. That there is a light in every man sufficient to guide him to salvation.
6. That the Scripture is not the word of God, or a standing rule of faith and manners.
7. That there is no resurrection of the dead.
8. That

8. That there is no need or use of ordinances, as Baptisme and the Lords Supper,

9. That 'tis unlawfull to take an oath before a Magistrate upon any account whatsoever.

Dub. I know these and many more to be the positions of quakers and that they are directly contrary to sacred Schriprure;

Firm. These things are so clearly confuted by the expresse word of God and tradition of the Catholick Church, that 'tis superfluous to trouble you with any further discourse about them.

As for their practises they are extreemly opposite to all good manners, and the Civilities of all Nations that are not grossly barbarous, as well as to the holy Scripture; and whereas you have observed their carriages to be very demure, austere, and that they are of a sad countenance; 'tis no more then what our blessed Saviour reproved in the *Scribes* and *Pharisees* long since, indeed to be sad and mourn in times of publick Humiliation, Calamities and great Judgements is Christian; but to be constantly so, favours too much of the *Pharisee*, and is contrary to holy Scripture which instructs us, there is a time to Laugh as well as to Weepe, there is nothing which more delights and cheers the heart then the exercise of a good Conscience towards God and Man, and we know a merry heart maketh a cheerefull countenance, whereas a sad soure face a hanging
downe

downe look too-much resemble Caines Mark, and is a very probable signe of a disquieted, discontented, guilty, troubled, if not a malicious minde.

Dub. I am much of your judgment, but I pray you tell me what do you think of their denying all civil respect either in word or gesture to their equals and superiours?

Firm. This practise of theirs is against the very law and light of nature as well as plain Scripture, a meere levelling devise of their seducers (the Popish Priests and Jesuits) to make a confusion among us, to destroy all goverment, to take away all honor and respect which is due to our superiours, for what honor and reverence has that man in his heart towards them who will express none in his words or gestures according to the laudable custome of the country where he dwels?

Dub. Truly I have often admired at the uncivil behaviour of quakers in saying (*thou and thee*) to their betters in not bowing the knee or putting of the hat to their superiors.

Firm. You might well wonder at such barbarous uncivil carriage, but pray you tell me what think you of their pitching a certain price upon their commodities of which they will not abate one farthing, was not that a certain signe of their honest and upright dealing?

Dub. I confesse I once thought so, but afterwards

wards I considerd that a man may cheat and cozen in few words as well as in many, and I believe that these men most of them are as great cheats as any in the world.

Firm. and I pray you what think you of their other rare qualities before mentioned?

Dub. I did once believe them to be great contempters of the world, meek, humble, lowly, &c. but 'tis evident they are quite contrary to what they seem to be.

1. For I know that most of them are extremely covetous and narrow breasted, without all bowels of pitty or mercy towards those that want, unless they be of that fanatick party; which is meer faction, no Christian Charity at all; and whereas many of them have been known to have been persons of mean fortunes at first they are now rich and wealthy, and none of them (though very poore before they turned quakers) now in a necessitous condition, being maintained as 'tis very probable by their new Masters the *Jesuits*, a very rich and opulent society, who make more *Proselytes* by the length of their purse strings than by the strength of argument, or personated Mimical gestures.

2. As for their humility and lowliness, 'tis evident they shew no such virtues in their carriage towards their betters; their contempt of gold, rings, silver-lace and rich attire, is no infallible proof of their humility; *Diogenes* may be as proud in his tub as *Alexander* in his palace, he
may

may trample upon *Platos* pride with greater pride; as haughty a spirit may be hid under a plain country russet, as under the richest sables.

Firm. No question; but what do you think of their meekness and mildness, that they will rather suffer an hundred injuries then revenge one, that they will not take armes to offend the enemy or defend themselves or their country, are not these rare signes of Christian meekness?

Dub. I see you are now in jest, you know the time was when they did take up arms in an hostile manner against the *King* and his Loyal subjects, and if they had a fair opportunity they would do the like again, and appear as cruel and bloody as ever did *Anabaptist* fifth Monarchy-man or *Jesuite*.

Firm. I confels that many of them were in armes under *Cromwel* against the royal party, the light within them did warrant them to rebel against their lawful Sovereign, but now the light within them shews that 'tis not lawful to resist *Magistrates* by carnal weapons.

Dub. You are pleased to make your self merry with these mens bare-fac't hypocrisy, what a juggle's this light within them? more unconstant then that of the moon, a meere phansy, a Diabolical suggestion; the Divil suits his tentations according as opportunities present themselves, when there is good probability of prevailing by rebellion

rebellion and treason, then the light (or rather darkness within them) suggests unto them, 'tis lawful to take up arms, to plunder and murder their fellow subjects, yea the King himself, but when there is no probability to prosper by such villanous enterprizes, then that light within them perswades them to be as quiet as Lambs, as innocent as so many pretty Pigeons.

Firm. Of a truth, this light by which they are guided, is the very blackness of darkness, nothing but a groundless fancy, which any man in the world may as well pretend for his rule as these Phanaticks; when several Sects are contending, shall the light within them be the Umpire? When the Anabaptists fight Monarchy men, and diverse other Sects contend for their several opinions, whether are they to go but to the *Law and to the Testimony*? If they speak not according to this word, 'tis because there is no light in them. *Esai.* 8. 20.

Dub. I have much wondered that any men should be so much deluded by their vain imaginations, as to measure their opinions and practises by so uncertain, so unconstant a guide as the light within them, which is so frequently beclouded by pride, ignorance, interest, passion, humor, and Singularity.

Firm. You need not wonder, if you shall seriously consider that they who flatter themselves, that they are in a state of perfection, that they cannot sin, are above ordinances, that cast off fear, and restrain prayer, *Job.* 15. 4. should fall into the

snare of the Devil, and lye under a judicial blindness. And that they do so, seems very probable by what one *Toldersee of Lemster*, in the County of *Hersford* relates of himself, in his recantation of *Quakerism*. I have heard also of divers of these seduced wretches, that at their meetings, before they uttered their Enthusiasms, have swollen so much they have been ready to burst, And 'tis too evident that the brethren of the *Rosy Cross*, have a great influence upon them: and it is upon Record at *Bristol*, That before there was any Quaker in that City, Two Franciscans did foretell to one Mr. *Cowlishaw* an Ironmonger there, (whose oath is to be seen upon the Register) That within eighteen daies Quakerism should be set up in *Bristol*, which came to pass accordingly. And besides all this a Popish Priest bragged in my hearing that he had been a speaker at their meetings; by all which 'tis evident whose Disciples these silly fools are. For your further confirmation you may peruse Mr. *Prin's Quakers unmasked*, Dr. *Scillingfleet's against the Idolatry of Rome*, and *Bryer Barbanfon*, who above Two hundred years since laid the ground work of this Sect in a Book whose Title is *occulta Divini amoris semita*.

Dub. I am fully satisfied concerning the folly and madness of this Phanaticism, and from whence it sprang; please you we will discourse of Anabaptisme; pray you what do you think of that?

Dial.



DIALOGUE V.

against

Anabaptisme.

Firm. **A** Nabaptism is a most carnal and bloody Sect, as appears by the History of *John of Leiden, Knipperdoling*, wrot by *Seiden* and *Bullenger*.

Dub. But what do you think of their opinion concerning Infant Baptism? I shall not trouble you with other of their Tenents, which are common to them with other Schismatics.

Firm. That Opinion of theirs is contrary to Scripture, and the practise of the Catholick Church.

Dub. I have often heard them say, That if there were any express Text in Scripture for the Baptizing of Infants, they would allow of that practise.

Firm. Though there be no express place in

Scripture for it, as there was for Circumcising of Children under the Law yet there are many Texts which do infer it by rational consequence. What expresse Text is there for the Communicating of Woemen? which nevertheless the Anabaptists

Prov. 24. practise; have they not expresse Texts for obeying
Eccle. 8. 2 the Civil Magistrate? for taking an Oath be-
Rom. 13. fore him; thou shalt swear, the Lord liveth in
1. Pet. 2. justice, in judgment, and truth. Thou shalt fear
Jer. 4. 2. the Lord and swear by his name. I call God for
Deut. 6. a record upon my Soul; an Oath for Confirmation
13. Heb. is (*not was*) an end of all strife. And we have
6. 16. the Angel in the Revelation (which was never
2. Cor. 1. under the Levitical law) swearing.
Rev. 10. 6.

You see here are expresse Texts for obedience to Magistrates, and for taking an Oath before them; yet the Anabaptists will not swear at all, which is a moral duty enjoined in the third Commandment; and how obedient they are to the Supream powers let *Germany* and *England* witness in our late Civil Wars, so that you may see that if there were an expresse Text for Infant Baptism, they would not yeild unto it but follow their own wild imaginations.

Dub. Doubtless 'tis grand hypocrisy to call for expresse Texts for Infants-Baptism, and yet to act directly against such Texts in other points of Necessary duty.

Firm. True it is we have no expresse Texts for Infants-Baptism, yet we have many that do necessarily infer it, as that of our Saviour *suffer little Child.*

Children to come unto me which he took in his Arms and Blessed, certainly those that were capable of his blessing, were capable of the seal of it. The children of believers are said *to be holy*: The promise is to you and to your children: *Go teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost.* All which places evidently shew that the children of believing Christians have as much right to baptism, as the children of the Jews had to Circumcision: unless we should say that the Lord was more gracious to the Jews then he is to us Christians, and that the hand of his mercy is shortned to us, which was so much stretched out to them.

1 Cor. 1.

14.

Act. 2.

Math. 28.

If their Children were in Covenant with God, (as it is evident they were) *Deut. 29. 11.* then are the Children of Christians under the same privilege, unless any man can give a good reason to the contrary, which must be drawn either from the Mercy, or Judgment of God: There is no shew of reason to say 'twas from his Judgment, much less from his Mercy, for who dare say 'tis a mercy not to be in Covenant with God?

To these Texts of Scripture, we may add the practise of the Catholick Church for Fifteen hundred years, as appears by the writers in their several Centuries, which is the best Commentary upon the Scripture. The Fathers who lived in the first ages of the Church had a fairer opportunity to understand the meaning of the Apostles, and their immediate successors, then we that live at so great a distance.

Tertullian one of the most Ancient of them confesseth the practise of Infant Baptism, tho he does not approve it. *Cyprian* and *Fidus* would never have contended about the circumstance of time, if they had doubted of the lawfulness of the thing.

I may add to what has been said ; Either the Baptising of Infants is a small error , or 'tis a great and gross one: if it be but a small error, an error of Charity towards poor Infants, why did the Anabaptists in the late times of confusion, separate from those Churches which did not impose it as a necessary condition of Communion with them ? If it be a great and gross one, then the Catholick Church has maintained a gross error for Fifteen hundred years and upward. How then was that promise made good unto it, that Christs Spirit should lead it into all truth *and that the gates of Hell should not prevail against it ?*

Dub. Indeed those Texts of Scripture so well explained by the practise of the Catholick Church for so many years since the time of the Apostles, is an evident argument for the proof of Infant Baptism ; but are you certain that Infant Baptism was practised in the Primitive times ?

Firm. We are most certain from the writings of the Fathers in those times.

Irenæus, lib. 2. cap. 39. *Origen*, lib. 5. in cap. 6. ad Rom.. *Cyprian* lib. 3. Epist. 8. ad *Fidum*. *Hieronymus* lib. 3. contra *Pelagianos*. *Nazian.* Orationes in sacrum lavacrum. *Basil* Orat. Exhort. ad Baptismum. *Chrisost.* Homil. 1. ad *Neophyr.* *Augustine* lib. 10. de Gen. cap. 23. The custome of
Baptising

Baptizing Infants is an Apostolical Tradition, lib. 4. de Baptismo cap. 24. idem affirmat Prosper. lib. 22. de Vocatione Gentium, cap. 8. These three Fathers making use of the Baptizing of Infants as an argument against the Pelagians, who denyed Original Sin, which practise of Infant Baptism these subtle Hereticks durst never deny, because they knew 'twas the practise of the Catholick Church.

Dub. 'Tis strange that so many Testimonies of the Antient Doctors of the Church, with such evident places of Scripture before allegd., should not silence these perverse men.

Firm. By terming them perverse, you render a just reason why neither Scripture, nor Fathers, nor Arguments will satisfy them; few of this Sect, (or indeed of any other) are Learned, except it be their Leaders, (Popish Priests and Jesuits) which spread such errors by design to make divisions among us, that they might reign. Now 'tis no strange thing to see ignorance and perverseness to dwell under the same roof; for whosoever is capable of Conviction must have some knowledg and reason, that he may be able to understand the force of an argument when 'tis proposed unto him, as seduced sectaries (being men of very short discourse) do not. Besides that little portion of reason which remains in them is so beclouded with self-conceit, interest, and faction, prejudice, pride, and uncharitableness, that they have utterly lost all use of it. He that doubts of this, let him discourse either with Quakers, or Anabaptists, and he will find them a very proud, ignorant, conceited, perverse people.

Dub.

Dub. I have sufficient experience of their Pride and Perverseness ; but leaving them to their own simple fancies & Enthusiasms, let us proceed to the Presbyterians , to which party I first adhered when I forsook the Church of England , and and of all dissenters from that Church, in my opinion, they have the greatest shew of reason for their separation.

Firm. In my judgment they have less reason to separate then any other, because they agree with us in Doctrinals , and are divided from us because of some Ceremonies, which are confessedly things indifferent ; and for some modes of Government, *viz.* the Episcopal and Presbyterian, of which, tho the former be the best, and most ancient, yet learned and most moderate men of both parties, do acknowledg , that neither of these Forms of Government, are so essential to the being of a Church , but that it may subsist and be a true Church under either of them, *potius ad bene esse quam simpliciter ad esse* , but more of this hereafter : But before we begin our discourse about ; Presbyterie, let us speak a few things concerning Independency , for I have heard that you were sometimes of that persuasion.

Dub. True, I was once an Independent, or Congregational man , but seeing all Sectaries are in respect of Church fellowship Independents, and that these men for the most part have the same objections against the Church of England as the Independents make use of, I thought it superfluous to trouble you with any particular discourse concerning them.

Firm.

Firm. There are Three things belonging to Independency, which we have not discoursed upon as yet, neither will they properly fall under debate in our intended *Dialogue* about Presbyterie; if you please we will take a breif survey of them.

Dub. I willingly embrace this motion.



DIALOGUE VI

Against

Independency.

Firm. **T**He first thing that I except against in the Independency, is the government practised in their particular Congregations, without any jurisdiction one over another, so that every of their Assemblies, is absolute within it self, without depending upon any Claissical, Diocesian, Provincial, National Church, or general Counsel, whence they have the name of Independents.

Dub. Is it true that they will not admit of any Superior power over their respective Congregations;

gations, nor appeal in case of divisions among themselves, unjust and injurious sentences given in their partial Judicatories.

Firm. They admit of no appeals, or no coercive power over them in any Consistories, Classis, or Counsel; One Congregational Church may advise, exhort, or admonish another as brethren, or equals, but not punish or correct as Judges or Superiors; What do you say to this new knack of Church Government.

Dub. I think it to be Anarchical and confused, the Natural Parent of all Schisms and Heresies; I do not now so much wonder how *England* of late years, since this headless faction prevaild amongst us, became a second *Amsterdam*. What error what heresy so gross, so damnable, what injustice, what oppression never so greivous which might not go unpunisht in such assemblys from which there lies no appeal? how must they be broken into infinite fractions, especially where the fear of a Common enemy does not unite and peice them together?

Firm. You rightly apprehend; for all these dangers and inconveniences, are the necessary, consequents of Independent Congregations where any Popish Wolf in Sheeps Cloathing has a fair opportunity to sow the seeds of Anabaptism, Quakerism, Socianism, or any poysonous Heresy whatsoever, to spread the principles of Sederion, and treason; as has been of late too much practised in this Nation, & I wish such Tares be not still scattered in our separating Conventicles to this very day. 'Twas

the observation of Sir *Rob. Cotton* above three-score yeats since that Priests and Jesuits did put on the habits of Captains, Merchants, &c. that that they might deceive poor ignorant people under that *disguise, opera Posthu.* Pag. 148.

Dub. You have said enough against this headless Church Government, and the sad consequences of it. I pray you proceed to the second thing you promised to debate concerning Independency,

Firm. The second error does concern tiths, which generally the Independents (with other sectarys) would perswade the world are a great oppression upon the people, meerly Levitical and not due or lawfull under the Gospel.

Dub. I desire to hear from you what may be replied to these cavils, for I believe they are no better.

Firm. The paying of Tiths is no oppression upon the people, no injury to them at all, for if no free-holder, Farmer or Tenant whatsoever ha's any legal or equitable right or title to the tenth part by purchase, donation, inheritance, lease, or by any other imaginable conveyance: then the paying of Tiths can be no injury at all, but the free holder, Farmer, or Purchaser ha's no legal right to the tenth part, no more then the Minister has to the other nine, because for many hundred years it has been invested in the Church by as good laws as any layman has right or title to the free hold Farm or lease which he has Purchased or pays rent for; so that the tenth part cannot discend to any

any man by inheritance, gift or purchase, neither does any Tenant, pay one Penny of rent to his Land lord for that part of the increase of Fruits, Grain, Grass or any other Commodity whatsoever.

Dub. Truly Sir, I have heard as much ; and if Tithes were taken from the Church, no question Landlords would raise their Rents and Fines and Purchasers would quickly find the price of land rais'd proportionably to a tenth part.

Firm. This is so plain that nothing but gross ignorance, Envy and Malice against the Clergy can entertain the least doubt of it.

Dub. Sir, you put me in mind of one thing which I have often thought upon, and much wonder at ; that generally those that go under the name of Protestants in your Church, have little respect for their Ministers : whereas Papists and Presbyterians shew great respect to theirs.

Firm. You need not wonder at it, the true reason of this contempt is for want of Zeale to that Religion which they profess ; whereas Papists and Presbyterians are Zealous in theirs. But your meer formal Protestants (of which number there are too many) is a formal nothing one that is so far from the power of Godliness, that he has not the naked formality of it : Now there cannot be a greater sign of an irreligious Atheist, then contempt of the Clergy, for where they are despised, God cannot be honoured nor Religion had in esteem ; if the Gentleman that has assigned reasons for the Contempt of the Clergy had thought

thought on this, t'would have been worth all the reasons in his whole Book, but it may be he was so much a stranger to his own heart, that he thought not of it.

Dub. But are not many Ministers themselves a chief cause that they are so contemned?

Firm. I was about to tell you so; 'tis much to be wailed that too many in holy orders are through ignorance, negligence in the duties of their calling, looseness in their lives and conversations very scandalous, the greatest Nonconformists of all others, not true to our Church and her injunctions in the most weighty matters, placing all their Conformity in outward Ceremonies, and neglecting what is most necessary for their own salvation, and of those poor Souls which are committed to their charge, which are in great danger to perish through the ignorance, negligence and evil example of such blind guides.

Dub. But is not the poverty of many of them and the poor pittances allotted for their subsistence as great a cause of their contempt as any?

Firm. 'Tis very true; and 'twere a work worthy of the Defendor of the Faith, and a Religious Parliament to redress this very great grievance, by uniting Little Churches, by finding out some effectual means for restoring of Improprate Tithes and Glebs to their respective Ministers; which Improprations are the very dregs of Popery, and a grand Sacrilege in any one that shall detain them from the Church.

Dub.

Dub. I do a little wonder why you should call Impropriations Popish, seeing many of those who took up arms against King Charles the First, did it upon the account of opposing Popery, and hindering the growth of it in this Land, and yet some of them are no small Impropriators.

Firm. Certainly there was never a more manifest peice of hypocrisy in the world, for men to be so seemingly zealous against the superstitions of Rome, and yet be so deeply in love with her Sacriledge. Surely there is some marvellous sweetness in Tiths and Church lands, that prelati- cal, Presbyterians, all parties can swallow down such morsels without any scruple: but let them take heed they prove not like that little Book, Rev. 10. 2. sweet to the palate, but bitter in the belly.

Dub. Indeed I have heard that the Popes of Rome were the first and cheifest Authors of Impropriations, and that they did alienate Tiths and Glebes from their respected Parish Churches for the maintenance of Abbies, Priories, Nunneries, &c.

Firm. 'Tis very certain that these alienations were made by the Authority of the Bishop of Rome for those uses, and at the demolishing of those places, those Impropriate Tiths and Church lands, were either given or sold to Courtiers and other of the Nobility and Gentry, which has proved the ruine of many Antient and flourishing Families, and a very great hinderance to the growth of Religion for want of an able Ministry

in

in many poor Parishes, where according to the old saying *Scandalous livings have made a scandalous Clergy*; and nothing would be a more effectual redress of this grievance, then (as was said before) the Uniting of little Parishes, the restoring of Improper Tiths and Glebes to the Church; together with a diligent inspection of the Bishops into the lives and learning of all those whom they shall either Ordain, or Institute.

Dub. I am fully perswaded, that the paying of Tiths is no oppression or injury to any man; but the Independents, and other Sectaries imagine that Tiths are a Levitical maintenance, and therefore to be abrogated under the Gospel; that Ministers now are to be maintain'd by a voluntary Contribution, or at best to have a set stipend.

Firm. That Tiths received not their beginning from the Levitical Law, is evident to any unbiassed judgment, from the example of *Abraham's* paying them to *Melchisedeck*; of *Jacob's* vowing to give the Tenth of all that the Lord should bless him with; from the Apostles large discourse about *Abraham* and *Melchisedeck*, Heb. 7. By all which 'tis evident that Tiths had not their Original from the Levitical Law, and were not at first affixt to the *Aaronical*, but to the *Melchisedechian* Priesthood.

As to that of Stipend and Voluntary Contribution, 'tis a meer plot of the Devil, and Popish Emissaries, to render Ministers contemptible, by making them Stipendiaries, or Eleemosynaries,
directly

1. Cor. 9.

directly contrary to what St. *Paul* has laid down, The Elders that rule well are worthy of double honor; which sufficiently evinceth, that they ought to have an honorable maintenance, and not to depend upon the cold and frozen Charity of the people, (I am sure St. *Paul* found his *Corinthians* very backward to supply the Ministers necessity in better times then these we live in) like so many Stipendiaries, or Alms-men, by which they will be forced to Preach *placencia*, or starve, and suit their Doctrine to the humor of every Mechanick. What a strange piece of non-sense is it, that amongst our Congregational men, the Minister should be the only poor Dependent? 'Tis most certain and evident to all that can make use of their reason, that Gods way for the Ministers maintenance is the best, which both before, and under the Law given by *Moses*, was by Tiths, at least by Gods approving of *Abrahams* paying them to *Malchisedek*, 'Tis strongly insinuated, that the great Lord of Heaven and Earth would in after times order and appoint that Tiths should be the maintenance for the Priest and Levite; which has continued for many hundreds of years under the Gospel, and there are many fair proofs from holy Scripture, that they are due by Divine Right; they are established by Civil and Ecclesiastical Laws, are the most convenient and rational way for the Ministers support, who by this meanes, when the earth brings forth plentifully shares with the people in that blessing; when less fruitfully as in times of scarcity, suffers with them in this Calamity, and thus partaking with them in blessings and

and afflictions will be the fitter to Stir them up thankfulness for the one, and to press upon them the great duties of Patience and Humiliation under the other.

Dub. I did not doubt of the lawfulness and reasonableness of Tiths before we entred upon this discourse but now there is not the least scruple in me concerning them.

Firm. Therefore let us now proceed to another gross error maintained by the Independents and other Sectaries, about the electing of gifted Brethren into the office of Ministers.

Dub. That any gifted Brother any one that perswades himself that he has the Spirit, and through a strong imagination conceives himself fit to Speak in the Congregation, may without any farther tryal, or lawfull call take upon him the office of Publick Preaching and Ministring in the Congregation (which is the most sacred and weighty of all other) This is nothing less then a presumptuous usurping of the Priests office. This I know to be the Opinion and practise of Independents and other Sectareis; let me have your judgment of it.

Firm. That you shall most willingly. And herein my judgment is that this is one of the most wild and Fanatick opinions, that ever entred into the minds of men; that it opens a wide gap to all Schisms and Heresies, a certain cause of all manner of disorder and confusions in the Church: upon this account, Priests and Jesuits, and all manner

of Sectaries, have had so fair an opportunity to vent their poysonous Tenents in these Independent Congregations.

Dub. I am fully perswaded that Shisms and Heresies are the necessary consequents of mens invading the Ministry without regular Ordinations. But for my better satisfaction, I pray you let me understand the reasons that make against this Independent practise.

Firm. My Reasons are these; drawn First from plain Scripture, as *Jerem.* 14. 14. and 23. 21. where there is a complaint against those Prophets That Prophesied Lyes in Gods name, and he sent them not. And again the same Prophet, I have not sent these Prophets, and yet they ran; I have not spoken unto them, and yet they Prophesied, therefore they shall not profit these people at all.

Neither was this Sending and Calling a necessary requisite only under the Law, but also in the time of the Gospel. The first that were ever called and sent to preach the glad tidings of the kingdom of Heaven, were the Apostles, who were first Disciples to the best of Masters, before they were sent out to Preach. First Qualified for the work, and then Sent. So upon the treason and death of Judas, Matthias was made an Apostle in his place, but by Election and Ordination. *Acts 4. Heb. 5.* No man must take this honor upon him but he that is called of God; either immediately, or by the Governors of the Church; and hereupon it was that St. Paul left Timothy at Ephesus

Ephesus, and *Titus* at *Crete*, to Ordain Elders in every City, instructing them how the Priests and Deacons ought to be qualified.

'Tis well worth our observation how the Apostle makes the salvation of men to depend ordinarily upon the Preaching of Sent and Called Ministers; *Rom. 10. Whoſoever calleth upon the name of the Lord he ſhall be ſaved*; but ſuch Calling preſuppoſeth Believing, Hearing, Preaching, Sending; how ſhall they Preach, except they be ſent?

Dub. 'Tis evident by the Scriptures, both of the Old and New Teſtament: That no man ought to take upon him the Office of a Miniſter, before he has a lawful Call from the Church, or can by working Miracles make it appear, that he is immediately called from God, which is not now to be expected.

Firm. And 'tis as evident from the praſtiſe of the Church from the time of the Apoſtles, even to this preſent age; for he that ſhall peruſe her Records ſhall find that whoſoever did preſume to take upon himſelf the office of publick Preaching, or Adminiſtration of the Sacraments, without an extraordinary Call, attested by Miracles, or an ordinary one from the Governors of the Church, was ever accounted a Theif and a Robber, no true Shephard, that entred in at the Church door, but crept in, or climb'd up ſome other way.

And hereupon *Tertullian* complains, That in their Heretical Conventicles *their Women were*

bold prattlers, they did preach, dispute, baptize; meer Laicks; did usurp the Priests office, by which means, instead of converting Heathens, they did pervert Christians. St. Hierom also in an Epistle to Paulinus, complains, That every one did presume to interpret holy Scripture; prating old women, doting old men, Husbandmen, Masons, Jacks of all trades; even as it has been in this divided Nation; Tradesmen, Shoemakers, Coblers; Glovers, Taylors, have skip'd from the Shop to the Pulpit, and have left stitching of garments, to make a rent in the Church.

Dub. There is no ingenuous man that is acquainted with the Tenents of Anabaptists and Quakers, that will deny, that our Sectaries have sharpened their Tools, which they have used against us; at the Forges of these Philistins. Have you any thing else to object against these Schismatick practices?

Firm. Yes, The prudential order which is used in all other callings; the ablest Lawer, Gentleman, Soldier, must not execute the office of a Judge Justice of Peace, Commander in war without a Commission; a Student in Physick cannot practise without a Linence; no man can set up his Trade in a well Govern'd Corporation untill he has serv'd out his Apprentiship, and is made a Freeman. Such excellent order is observ'd in Civil affairs; but in the great concerns of the Church, there should be nothing but confusion, if these men might be suffer'd to act according to their irrational and extravagant Phantasies.

Dub.

Dub. 'Tis most apparent that their actions are against Scripture, the practise of the Cartholick Church, and the dictates of reason; which no Christian, no Seber man will contradict. Therefore let us leave this headless Faction, and discourse about Presbytery which has the most plausible reasons for its Nonconformity to our Church, of any other that do seperate from us.



DIALOGVE VII.

Against

Presbytery.

Firm. **T**HE first step you made out of our Church (as I have heard) was unto *Presbyterie*; I desire to know the reasons why you left our Communion, and made choice of theirs?

Dub. I confels the first step I made out of the Church of *England*, was into the Tents of *Presbyterie*, thence to the *Independents*, and so to the *Anabaptists*, and at last I became little better then an *Atheist*, as I before have declared. Thus unhappy man as I was, being out of the true Church,

I was like *Noah's Dove* out of the Ark; fluttering over the Floods of Errors, and boisterous waves of Shisms, Factions, and Heresies, finding no firm land for the sole of my foot to rest upon.

Firm. This was not your case alone, but of many an unstable soul, that in those late times of Rebellion, & confusion, *Eph. 4. has been blown about with every wind of doctrine by the sleight of men*, (Jesuits, Priest, and Socinians) and their *cunning craftiness*, whereby they have lain in wait to deceive. And hence it was that the Prophet *David's* curse fell heavy upon them: for they have fallen from one wickedness to another; from one wicked opinion to a second, a third, &c. till at length they have turned Seekers, Scepticks, Atheists, and Scoffers at all Religion.

Dub. This was once my condition, but praised be the Lord, who has brought my foot out of the snare. I have by his blessing shaken off all those wild and groundless fancies, and am more then half perswaded that the Church of *England*, is one of the most Orthodox, Apostolical Churches under the cope of Heaven. However for my better confirmation, let me hear your answers to those exceptions which the *Presbyterians* have urged, against her government by Arch-Bishops, Bishops, Deans and Chapters, her Liturgie, her set Forms of Prayer, her Ceremonies, her receiving persons of scandalous lives, and grossly ignorant in the principles of Religion, to the holy Sacrament of the body and blood of Christ. These were the great scandals at which I sometimes stumbled and fell
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from the Communion of the Church, into the Congregation of our Classical Brethren.

Firm. I shall most willingly give in my answer to those exceptions, in that order you have ranked them. Therefore in the first place, let me hear what you can object against our Bishops.

Dub. I have been told, They are Antchristian, not heard of in the Primitive times. Such Plants as our Heavenly Father hath not planted, and therefore to be rooted out.

Firm. True 'tis; such dirt has been cast upon that Sacred Order by ignorant and discontented persons; such an one was *Aerius* the first Anti-Episcopal man we read of; but this groundless opinion is abundantly confuted by the Testimony of holy Scripture, by the practise of the Universal Church; attested by the general consent of Fathers and Councils, as you may see in Dr. *Hammond's* book against *Blondel*; Dr. *Taylor's* treatise of the *Divine right of Episcopacy*, with many others.

First, The Scripture is clean for different Orders in the Clergy. Our blessed Saviour besides his Seaventy Disciples, had his Twelve Apostles, which were superior to them, as is evident by the chusing of *Matthias* into the place of *Judas*; from the example of *Timothy* and *Titus*, the one a Bishop of *Creet*, the other of *Ephesus*; by the general consent of Antiquity, in those and other Churches. In that once famous Church of Rome, we have the Catalogue of those Bishops which

Apost. 2. 3.

which presided there, about Thirty of them suffering Martyrdom for the Testimony of our Lord Jesus. What should I mention the Angels of the Seaven *Asiatick* Churches? which by the general consent of the Fathers, were the Bishops of those Churches; nay St. *Hierome* himself (no good friend to this Order) does acknowledg, That when Christians began to be divided, one being of *Paul*, an other of *Cephas*, to prevent such Schisms, there past an vniversal Decree throughout the world, That Bishops should be settled in every Citty, who should govern with the Common Council of the Bresbyters; and that one of the Bresbyters should be elected and set over the rest, for taking away the seeds of Schism.

Dub. I am very well perswaded, by what you have said, that the Primitive government of the Chutch, was by Bishops, with the assistance of the Presbyterie, who had authority over the Presbyters, and were their superiors. But I pray you satisfie me in this one thing. Why did St. *Paul* so sharply reprove the *Corinthians*, for not excommunicating the Incestuous Person, if they had no authority so to do without a Bishop?

Firm. This at the first sight seems to be a very smart objection: but if we seriously consider the words upon which 'tis grounded, it has no weight at all. The Text that is cited to prove it is. 1. *Corinth. 5. 2. Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.* Where the Apostle reproves them for want of humiliation, for so soul

a sin, not for the neglect of Excommunication. He that had committed that great sin, was to be taken away, or cut off from the Church, but they themselves could not exclude him, but this was to be done by the Spirit of St. Paul, *verse 3, 4.* in whom the power of Jurisdiction was originally seated; there being then no Bishop of *Corinth*; for evident it is, that in those Churches, where there were no Bishops, the Apostles kept the power of Jurisdiction in their own hands, until Bishops were settled among them, as is manifest in the Churches of *Ephesus* and *Crete*. Neither can it ever be proved that Bishops (as such) had any Jurisdiction belonging to the publick government of the Church, but by particular Substitution and Delegation from the Apostles, and Bishops, and not by virtue of their own Order.

Dub. I am very well satisfied, both from Scripture, and the general practise of the Church (which is the best Comment on the Text) That Episcopacy is an Apostolical Institution: and I confess I am much confirm'd in this perswasion, by Gods blessing upon our *English* Bishops and Episcopal men; such as *Cranmer, Ridley, Jewel, Carlton, Abbots, Morton, Andrews, Usher*, (who of *English* extraction) *Hall, Laud, and Sanderson, Hooker, Crakanhorp, Jackson, &c.* whose profound Learning and Piety, has given the greatest wounds to the Church of *Rome*, that ever she received from any Protestant writers; and their judicious works have been the strongest fence against Popery, Heresie, Rebellion and Schism, that the Christian world can ever boast of.

Firm.

Firm. I much rejoyce that you have so good an opinion of our Bishops and Episcopal men ; I hope the Authority of these renowned Worthies will weigh much with you in our following discourses. We will now, if you please, proceed to your exceptions against Deans and Chapters, you shall find all those Learned men before mentioned, and many more your opposites in this your second exception, as well as in the former.

Dub. 'Tis probable I shall, however that I may receive full satisfaction from you, give me leave to propose some doubts and scruples which I have against them. As

1. They were not from the Beginning, but as it were of yesterday.

2. They seem to be very useless, serving only to maintain the pride and grandure of many idle drones.

3. Many poor Parochial Churches are rob'd of their Tiths and Glebs to maintain such lazy Ministers.

4. Their Vicars Choral, and Singing-men are many of them of no very commendable conversation, have little sense, or relish of Religion.

5. Their Toning of Prayers, their Chore service is like a Latine Masse, not understood by the people.

6. Their Organs, and other Musical Instruments are Levitical, utterly unlawful under the Gospel.

Firm. You may think these are such knots which

which admit of no easy solution ; but I shall presently make you understand the contrary.

First, I shall shew you that Cathedrals, Deans and Chapters, (though not under those names) were from the beginning of Christianity. It is clear from the Acts of the Apostles, and the Records of the Church, that the Apostles and Disciples of our Lord and Saviour Jesus Christ (those spiritual Fishermen) cast in their nets where they were like to make the greatest and most advantageous draughts. They usually Preached in the most Populous Citys, where they established Churches which anon after were called Mother-Churches, to which the Suburbican, or those that dwelt in the adjacent Villages were subject, and with the Mother-Churches made up the Bishops Diocess, which they governed (as St. *Hirome* confesses) by the common council and assistance of Presbiters, termed at *Rome* in after times *Cardinals*, or chief Presbiters, and in the time of *Charles* the great (as the *Magdeburgenses* inform us) were incorporated into a Colledge under the name of Dean and Chapter; the Dean by the Canon-law being called *Arch-Presbiter*. Before the founding of Universitys, these Cathedrals were the Schools of the Prophets, where young Students were train'd up in the Study of Divinity and other good learning; *Gerard* gives us a tast of their first institution, their corruption, and how they might be restored to their primitive uses. I could wish that some learned Person who has the advantage of Books, and well Studyed men to consult with, and leisure,

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(all which we Country Ministers are deprived of) would write in the Vindication of Cathedrals, and manifest to this invidious age, that the institution of Deans and Chapters is very usefull to the Church, and very Antient, as I before intimated (although under other names:) and I do somewhat wonder that neither Bishop, Dean, or Canon (so far as I know) has hitherto vindicated these Churches, from those reproaches which have been cast upon them, by ignorant, spitefull, sacrilegious persons. †

Dub. But do not we see that Bishops, Deans and Canons, do not joyn together in the government of the Church, but rather are at variance and oppose one another, are mostly Non-resident, keep not that Hospitality which their Predecessors usually did? and therefore they being thus useless, 'twere fit their lands were sold and imployed to better purposes.

Firm. This was your second exception against Cathedrals, but a very frivolous one, drawn from the worst Topick; from personal abuses, to take a way the true use of the thing it selfe. This is meer *Clowns Logick* and makes as much against Parish Churches, Schools, Universities and all Courts of Justice, as against Cathedrals. The abuses ought to be taken away; I am as much for a reformation as any man, but not for an extirpation.

If Bishops, Deans, and Chapters, do not joyn together in the government of the Church, 'tis the fault of their Persons not of their Institution. Deans and Canons ought to be of Councel to the
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Bishop in a subordinate way ; not to have coordinate power and Authority with him. If they are too much guilty of non-residence, (as it cannot be denied but that many of them are,) this ought to be reformed by Mulcts and Punishments, but especially by those that have the power of collating those dignities, that they do not confer them upon any person that lives out of the Diocess, or at too great a distance from the Cathedral, which is a very great abuse and wants Reformation. As for the keeping of Hospitality, the cavil is just the same which the *Egyptians* had against the *Israelites*, for not fulfilling their rate of Brick, when they denied them straw to make it. Sacrilegious hands have Robbed Cathedrals of many of their rich Mannors, and how should it be possible for Deans and Prebends to maintain that Hospitality which their Predecessors heretofore have kept. I know a Canon, of one of the most Antient Cathedrals in *England*, that his necessary expences in his Residence, & journeys, being deducted, did not receive *de clare* five pounds yearly, for seven years in twelve. Now according to the law of God and nature, Families, Wives, and Children must be provided for ; and how can such necessary provision and any considerable Hospitality stand together, out of an Hundred Marks or an Hundred Pounds of yearly Income ; which is more then some Cathedral Residentaries do receive to my knowledge ? I wish that those of the Gentry who have their Thousands of yearly Revenues would forbear their squandering away of their Rich Parrymonies in vanities and very sinful courses, that they would keep Hospitality and Residence, upon their own Rich Mannors, amongst
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their poor Tenants and Neighbours who eat the Bread of carefulness, and then they might with greater confidence cail at the non-residence and want of Hospitality in the Clergy. The best way to pull out the Moth which they discover in the Churches eye, is first of all to cast out the Beam which is in their own eye.

Second, Whereas you object, that Cathedral dignities are made subservient to the pride and luxury of the Idse and lazy Ministers; my reply shall be very short. If any such be crept into such places I shall not be their advocate, but be ready to throw the first Stone at them, But I pray you do not cast such dirt upon those who have laboured in the word and doctrine, but esteem them worthy of double honor, however the infirmities of old age, have now seized upon them; dimness of sight, weakness of memory, an hoarse voice, and feeble lungs. If these Cathedral perferments be great encouragements to younger men, (which none but Fools and Sacrilegious persons will deny:) VVhy may not such places, be as so many Ecclesiastical Hospitals for these (*Milites emiriti*) old souldiers of Jesus Christ? who have ward a good warfare, and though now they are less able to reach in the Pulpit, yet may they instruct out of it, by their graye and exemplary lives, and sage counsels. *1 Tim. 5. 17. Let the Elders that rule well (as* ~~οὐδὲν~~ *not* ~~οὐδὲν~~ *be worthy of double hon*
not.

Dub. I beg your pardon for those hasty words that dropt from me against Cathedrals. I clearly under-

understand they are not so useless as the ignorance, envy, and malice of some men would render them. Let me hear from you how you can vindicate them from defrauding Parochial Churches of their Tithes and Glebs, by appropriating them to themselves.

Firm. This exception cannot totally be avoided; yet Cathedrals are not so much in fault as the Supreme power of the land, which took away their rich Mannors, and gave them in their stead lean and scandalous Impropropriations, which (as some say) was done in policy to prevent their total abolition, which fate Abbies and Pories had lately suffered under; for those rich Mannors being exchanged for poor Impropropriations, Cathedrals were not now so sweet and luscious morsels to sacrilegious palates.

Dub. But is there no means to augment the maintenance of those Churches whose Tithes are Impropropriate to Cathedrals?

Firm. At his Majesties happy Restauration, there was a fair opportunity which offered it self, the like we cannot expect. How easie had it been then to have settled a competent maintenance upon most Churches in the Nation? Some augmentations by his Majesties appointment were then made, I wish there had been more: I know no other way to redress this grievance, but by annexing some Prebends unto the Vicaridges of these Impropropriated Churches, which might be done in Cathedrals of the old Foundation, where there

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are minor Prebendaries distinct from Residentiaries, mean while those Parochial Churches are supplied mostly by the Vicars Choral, whose maintenance from their Colledge and privy Tithes, received from those Churches where they serve, is not contemptible. I wish 'twere better, and that some of them, by their industry and conscientious diligence in their Ministry did deserve a better subsistence, at which wish no man can take exceptions, but he that is guilty of ignorance or negligence in the duty of his calling, which is his fault in being so, and not mine in wishing it should be otherwise.

Dub. I perceive by your discourse that 'tis rather the unhappiness, then the fault of Cathedrals that Parochial Tithes are appropriated unto them; but certainly if Canons Residentiaries were Beneficed in, or near the Cities where Cathedrals are situate, and a competent maintenance allowed them from the respective Citizens, the Vicars Choral (those of them who are not Preachers) might assist as Curates, for Baptizings, Burials, and other inferiour Offices, and so by the continual residence of the Bishops, Deanes, Canons and Vicars Choral, the Chore service, Preaching, Catechizing, Church discipline, and Government might be much better performed then now it is, and those scandals and reproaches which are so frequently cast upon Cathedrals, more rationally be confuted.

Firm. I much approve of what you say, for the Non-residency of Bishops, Deans, and Ca-

nons, and the remote Vicaridges of Vicars Choral from their respective Cathedrals, is the just occasion that the service of God is very perfunctorily performed, to the great scandal of the Government of the Church, which we can look upon as a grievance, but 'tis only in the power of King and Parliament to redress,

Dub. The Lord put it into their hearts, to undertake so good and pious a work. I let me now hear what you can answer to what is objected against the Lives and Conversations of Vicars Choral, Petty Canons, Singing-men, as they are settled in some Cathedrals.

Ans. My answer is, That the charge is too general, and favours of want of Charity. That some of them may be such, whose conversation is not so commendable as it should be, or that they have not that sense and relish of Religion, which ought to be in men of that Place and Calling, I fear may too justly be charged upon them; but much of this dirt might be wiped off by the constant Residence, grave Example, and strict Discipline of those to whom the government of the Church belongs. 'Tis confessed, that through the corruption of our natures, the best duties, frequently perform'd, are apt to degenerate into cold and airy formalities.

'Tis the great happiness of those Christians which dwell near Cathedrals, that they may meet Three times a day, Evening, Morning, and Noon, to offer up prayer and praises to the High and Holy God; but 'tis very much to be lamented,

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that Citizens, and others, not hindred by necessarie occasions, should be so frequently absent from these solemn Assemblies, as usually they are. It is yet more to be lamented, that those whose duty it is to officiate at those solemn services should look upon them as a (*pensum*,) a task, a burden; as naughty boyes at school do their lessons; how far are such stupid souls from holy David's zeal and piety. *One thing* (saith that good King, *Psal. 22. 4.*) *have I desired of the Lord, which I shall seek after, that I may dwell in the house of the Lord all the daies of my life, to behold the beauty of the Lord, and to enquire in his Temple.*

Want of sense & zeal at holy Offices, is not the fault of Chore, or Quire service, but of those that Officiate; who if they will seriously fix their hearts upon those holy duties; when they sing and give praise, as David did, attending to the matter of their heavenly and ravishing Anthems, as well as to the Musick, they would not look upon the service as a burden, but as a blessed opportunity thus to praise Almighty God in the beauty of Holyness.

Dub. Happily it might be so to those who understood those Anthems, but I have heard some say, that the singing in Chores is to them much like a Latine service, they knowing not what is sung.

Firm. This is your Fifth Exception, and 'tis indeed a very weak one; there being none who frequent this service, but know very well what is sung, (unless it be the full Anthem) let those
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that make this objection, frequent this service, and then they will be ashamed of so frivolous a Cavile, and easily perceive the fault to have been in themselves, and not in the service.

Dub. There is one exception yet behind against your Chore service; as the use of Muscical Instruments, in the performance of a great part of it, which are said to be *Levitical*, and therefore unlawful under the Gospel, as we have seen in the *Geneva* Notes upon the last *Psalms*, as also in *Aquinas*, *Quest.* 22. 9, 19. and divers other Learned Men.

Firm. This is a very gross mistake; for Musical Instruments are not part of the *Levitical* law, never instituted by *Moses*, who was so faithful a servant in his trust that he would not have omitted to enjoin them, had they been given him in Charge by Almighty God. They were in use long before *Moses*, presently after the Creation of the world, for *Gen.* 4. we read that the rare gift of playing on Musical Instruments was given to *Jubal*. Can we imagine that such a gift was bestowed on him to Stir up wantonness and lust, by the more artificial singing, of unsavory Sonnets? Or is it not more rational to conceive that this skill in Musick was given to men to Sing forth the Praises of our great Creator in a more excellent manner? *When we Glorify the Lord we ought to exalt him as much as we can: Ecclesiasticus.* 43. 30. And surely if Musick has a natural influence upon our affections to Stir up and quicken them in wantonness and dalliance, certainly it may work the same effect, upon them to

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quicken and enliven them in a more devout and intensive Praising of Almighty God in all those that have a Religious tendency, and a serious disposition to his worship and service; besides seeing 'tis a moral and perpetual duty, to shew forth the Praises of God, all rational men will consent that this ought to be performed after the best manner, and consequently with such skill and art that has the greatest influence upon our affections, rather than after such a manner which renders the service of God mean and contemptible as 'tis rendered in many of our Parochial Churches.

Dub. You have fully satisfied me that Musical Instruments in the service of God are not Levitical, but are natural means to Stir up the affections in these sacred Hymns and Anthems. Nevertheless I have heard that many who are much taken with Chore Anthems, are much offended at the manner of reading of Prayers in Cathedrals; when they pray for the Sick, they use the ordinary tone which is used in Parish Churches, at other times they pronounce their Prayers in a middle way between Reading and Singing. Which seems to be not so grave and suitable to the Solemnity of Prayer.

Firm. I confess this is a common objection, and some that are no enemies to Cathedral service have in this much desired a reformation, but this must be left to the prudence of those that set at the Serne; mean while we ought not to condemn the Quire-service for this seeming indecency, well knowing that the stress of Religious duties does not consist

in the toning and modulation of the voice but in the Musick of the heart and affections, in a serious and devout fixing of the mind upon the things that are Read or Sung, the want of which, in those who Read Prayers or Sing Anthems, is no little sin, and one main reason why some of our Singing-men are not so seriously devout as they ought to be, & really those that are frequently present, officiating in holy duties unpreparedly, carelessly, formally, and irreverently, by Gods just judgment may be given up to a senceless stupidity, for their prophanation of the holy ordinances of God.

Dub. 'Tis certain, that a prophane careless performing of Divine service is a very great sin, and a necessary cause of irreligion and practical Atheism, one exception I had almost forgot which concerns Choristers, who are said to be, for the most part, very untoward Children.

Firm. First, This cannot be denied, but the reasons are first, negligence in the Musick Masters, whose chiefeft care it is to teach them to Sing, and the end why they Sing: namely to set forth the Praises of their Creator, neither are they so careful to instruct them how to behave themselves reverently and devoutly at the worship and service of God.

Secondly, Some of them are not set to the Grammer School, where upon they squander away a great part of their time in vain sports, and idleness which is the Mother of all villany and wickedness.

Thirdly. But the chiefeft reason of all is that our Chorifters are commonly the Children of mean Parents, who for the moft part are very ignorant in the great matters of Religion, and extremely negligent in the concerns of their own and their Childrens Souls; Now Deans and Chapters are neceffitated to make choife of fuch poor Children, becaufe the better fort of people, difdain to have their Children brought up in that noble Science of Mufick, which is their grofs ignorance; befides their fcorn and contempt of this Science, they misconceive that if they fhould fend them to the Mufick School it would hinder them in their Grammer learning, which might eafily be prevented by imploying thofe hours only at Mufick which are fpent in foolifh, insignificant fports and paffimes, which as I am inform'd, is the praftife in fome places beyond Sea; where their youths fpend much of the afternoons in Mufick and Dancing, Training, Mathematicks, and fuch like manly and profitable exercifes, which conduce both to the health of the body, and benefit of the understanding.

Dub. I perceive that thofe exceptions againft Deans and Chapters and Cathedral fervice are not fo fubftantial, as once I conceived them to be. If you please, we will now proceed to thofe which I have heard urged with much earneftnefs againft yet forms of Prayer, and in particular againft the Liturgie of the Church of England.

Firm. Moft willingly, I pray you favour me with the recital of them,

Dub.

Dub. *Twould be to much trouble and to litle purpose to mention all that I have heard, seeing many of them are very frivolous and not worthy of a serious answer, those that seem to be the most material, are, First that they are imposed by mans Authority. Secondly, they stint the Spirit. Thirdly they are cold and dead forms, our Spirits are not affected, and quickned by them, as by conceived and extemporary Prayers.

Firm. First, whatsoever is imposed upon us by mans Authority contrary to the word of God is utterly unlawfull, but set Forms taken out of Gods word, are not contrary to that word, especially when not only the very matter of them is contained in Holy Scripture, but the very words and phrase. 'Tis a strange peice of nonsense that what is in it self lawfull and laudable should cease to be so, because 'tis commanded by our Superiors. True indeed, that things in themselves lawfull (being in their own nature but indifferent) if commanded as necessary and intrinsically holy, are upon that account unlawfull and repugnant to Christian liberty; but more of this when we shall discourse about Ceremonies.

Secondly, That the Spirit is stinted by a set Form; and that Reading of Prayers out of a Book, cannot be praying by the Spirit.

To this I reply, That if their were any truth in these exceptions, how comes it to pass that we have so many set Forms of Prayer, and thanksgiving in Holy Scripture? How do set forme
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of Prayer more stint the Spirit, then set Forms of *Psalms* for Singing? Yea; does a set Form of Prayer more stint the Spirit then the extemporary conceptions of the Minister limit and stint the Spirit of the Congregation, to whom they are upon this account in the nature of set Forms? When these queries shall be rationally answered, I shall through away all set Forms which have been used by the Christian Churches for above 1400 years. Besides those of the Presbyterian perswasion allow'd them as lawfull in their conferences with the Bishops anon after his Majesties restauration.

As to the other part of the other exception that reading of Prayers out of a Book cannot be praying by the Spirit; this to those who understand the true meaning of that Phrase is a most frivolous cavill; for setting aside the extraordinary gift of prayer, to pray in, or by, the Spirit denotes first the making of our prayers according to the mind of the Spirit exprest in the Scripture, as may appear *Col. 3. 16.* Secondly, to pray by the Spirit, is to pray by that principle of grace wrought in our hearts by the Holy Spirit, and enabling us to every good duty, as well as to prayer. Thirdly to pray by the Spirit is when the Spirit do's stir up our hearts to this Holy duty, working in us good desires, and motions, quickning our faith and fervency, whereby our hearts minds & spirits go along with our Tongues and Words, utterd either in a set Form or by our extemporary expressions, which is usually practized by knowing Christians in their, Closet devotions,

Dub. I confess I am not able to shew why set Forms of Prayer should stint the Spirit, more then set forms of Singing, and I am perswaded that praying by the Spirit, signifies no more then the assistance of the holy Spirit quickning and stirring us up to, and in, Prayer; whereby our hearts and spirits are fixed in that holy duty joyning and going along with the Tongue and Voice, but truly I find by experience, that my Spirit is more stirred up by a Prayer that is new, which I never heard before, being lively deliver'd, then by a common Form read out of a Book.

Firm. This is the chiefest reason which renders men such admirers of extemporary Prayers, and so opposite to set forms; their own experience tels them that they are more taken with such Prayers then with common Forms read out of a Book; which phanciful experience no wise man will plead against reason and judgment, it being very deceitful and the issue of a very common corruption, and humane infirmity, which inclines us to be more taken with what is new, then with what we have often heard, especially when 'tis deliver'd in a lively tone, with pleasing actions and gesticulations of the Body, and without Book, though for substance, and soundness, what is read be infinitely before it.

Pray Sir, answer me but this one question; whether are your affections more stir'd up at the reading of some portion of Scripture by the Minister, or at a good Sermon, delivered from the Pulpit?

Dub.

Dub. I confess I am much more affected ; my affections are more wrought upon by a good Sermon deliver'd with life and action then at the reading of the best Chapter in the Bible.

Firm. I believe you , yet you will not say that the best Sermon that ever was made by man, is to be prefer'd before a portion of sacred Scripture. The explication, or application of the word, mixt with much of mans conceptions, before the pure word it self , and esteem the hearing of it read useles and unlawful,

Dub. God forbid I should:

Firm. You see by this one instance, how fallible your own phanisful experience has been , and how it has lead you against Scripture , against the general practise of the Church , against all sober reason , so dangerous a thing it is for men of short discourse , that are not masters of reason, but are guided to phanxies , over powred by passions , engaged in parties to meddle with controversies, which are too high and hard for them.

Dub. I confesse that 'twas no great wonder, that so mean a man as I should be mistaken, but 'tis very strange, that so many grave and learned men as were in the late Assembly, should be so much against the Common Prayer Book of the Church of England , which I have heard learned men as-firme to be the best Liturgie in the world.

Firm. 'Twas very strange that so many learned men, should be overborn by some leading men, that had more zeal than judgment, and happily more of interest

interest and designe then of learning and piety; but as there have been Parliament-drivers, so there have been Assembly-drivers, and Convocation-drivers, before you or I were born, and will be after we are in our graves. And I am confident, that disgris'd Priests and Jesuits have had more then one finger, in animating the Presbiterians, against the Church of England, as well as (to my knowledge) they have had in somenting Anabaptisme, and Quaquerisme, for 'tis their Maxime, *divide & impera*, divide the Hereticks, and wee shall Reign.

I have more charity then to believe that the Assembly (the greatest part of them) were of opinion that set Forms of Prayer were either useless, or unlawful, though they cannot be excused from too much compliance (I fear) against their own judgments. They could not be ignorant that the vote against the Book of Common-Prayer was contrary to the sentiments of the most learned men in all the Reformed Churches beyond Sea, of very sober men in this Nation, (known heretofore by the name of Puritans) the most discreet and moderate of that Party were never against set forms; of the Reverend Bishops of the Church of England; many of which sacred order have been as famous in their generation, both for learning and piety as former ages ever knew; yea since His Majesties happy Restauration, the chiefeest of the Presbiterian perswasion, have acknowledged set forms of Prayer in publick to be lawfull, they plainly confess in their Conference with the Bishops they are not against them; but every
dayes

daies experience will make it evident, they must be for them, as well as not against them, unless the late Assembly, could have as easily voted, and made all Ministers of the Church of England, Discreet, Judicious, Orthodox, and of a ready Elocution, as they did rashly and inconsiderately, wrote down the Liturgie.

Besides the Congregation, especially the weaker sort, those that are ignorant, and cannot read, may better joyn in prayer, when the Forms of it are known and common, then they can in strange and extemporary expressions, with which they are altogether unacquainted; which being the practise in the late times of confusion, has taught the people only to hear prayers, as if they were so many Sermons, wherein they were not at all concerned to joyn with their hearts and tongues, and to say *Amen*; or as if the ear were the only member to be employed in that holy duty.

Again, Set and prescribed Forms, consisting of Scriptural phrases and expressions, unaffected and fitted to the understanding of the meanest capacity, are soonest received into the heart, and aptest to excite and carry along with them judicious and steady affections, as King Charles the First has observed in his most excellent Book. Hereunto may be added, That out of well composed Forms, the weaker Christians may be furnished with a stock of wholesome expressions, composed by the advice, & joyn assistance of the cheif Pastors and Ministers of the Church, for their help and direction in their private Devotions, which is impossible to be done
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by the suddain, various, uncertain expressions of divers particular Ministers.

Besides, Set Forms are necessary for uniformity in the publick worship; and upon this account learned and sober men have wished there were but one publick Liturgie in all Christian Churches in the world; which (if it were possible) would be a great means of peace and unity amongst Christians, by preventing the spreading of Schisms and Heresies, that may be as well prayed up as preached up; as also undecent, unscriptural expressions, tautologies, vain-repetitions, phantastical affected words and phrases, utterly abhorrent from the sobriety and gravity of Divine Oratory, which is quite another thing from that of the Stage or Desk.

Lastly, Should we deal with an understanding Recusant, endeavouring to perswade him to forsake his superstitious worship, and to joyn himself to our Assemblies; how could we assure him (if we have no publick established Liturgie) that our way and manner of worship is, and shall continue Scripture-proof, sound and innocent, without errors and indecencies? Do we think that any wise man, would leave his Popish blind way of worship, to be guided by our dark Lanthorn; not being rationally assured, after what way we do worship the God of our Fathers? which we cannot satisfie him in, if we have no set Liturgie.

Dub. I very much approve of your reasons for Publick Ser Forms of Prayer; as also of your answer to that argument drawn from Experience, which

which appears so great and mighty to some mens vain imaginations, but is indeed very weak and fallacious.

Firm. You must give me leave to adde Two things more in answer to that argument drawn from Experience, and then we will discourse of those exceptions against our Common-Prayer in particular.

1. I will oppose experience to experience, those that reproach our Common-prayer, for a cold and dry Service, extolling extemporary conceptions so much beyond it; let these men make this easie experiment to themselves. Let them take some of the best of extemporary prayers *verbatim*, which your Short-hand-writers can exactly do, let these prayers be read or repeated *memoriter*, with all the advantages of pleasing tones, bodily gesticulations, lively pronunciations, and assure your self they will at length appear to be as dull, dry and cold as any part of our Liturgie.

2. I would have you seriously consider what the most judicious *Hooker* sayes concerning Sermons, and Reading of Scripture; why the former are so highly esteem'd and the other so much slighted; the truth is, *they please more then Lessons and Chapters by reason of those outward advantages which a Sermon well delivered has above the Scripture barely read; besides the singular attention and affection which men are apt to express toward the one, and their cold disposition toward the other; partly because 'tis usual to let those things pass carelessly*

by our ears which we have often heard before or, know we may haer again when ever we please; and partly for that Sermons are new and fresh, and if they slip by us for the present, what excellencies soever they contain is lost, which creates the grater attention, which causes the greater affections: so far that worthy man. This certainly is one great reason why set Forms of Prayer are so much undervalued in respect of extemporary and conceiv'd effusions.

Dub. I am abundantly satisfied, that set Forms of Prayer are not only lawfull, but very usefull in the Publike Service of the Church. I shall now by your good leave descend to those exceptions which are made more particularly against the Liturgie of the Church of *England*. First, that 'tis taken out of the Masse Book. Secondly that it contains many shreds of Prayer, which are short and customary wishes, rather then serious and devout Prayers. Thirdly, that it appoints divers Apocryphal Chapters to be publikly read, which contain things incredible and ridiculous. As for those exceptions which are made against some particular passages in the body of the Liturgy, they are so frivolous that they are not worth the trouble of a serious confutation; he that pleases may see them sufficiently baffled by Mr *Hooker*, Mr *Ball* himself (a Nonconformist) in his tryal of the grounds of Seperation, with many others.

Firm. Your First exception is the issue of Spite and Ignorance; what though it contains many things that are in the Masse Book, as the Creeds, the Ten Commandments, the Lords-Prayer, and

and divers Collects ? Shall a true man refuse to take his goods, and make the best he can of them because he finds them in a Theifs house ? Or shall the husbandman refuse pure wheat because 'twas once mingl'd with chaff, and tares, albeit 'tis now winnowed and sifted ? Or shall we refuse *Pauls* Epistles, because there are in them certain savory passages taken out of the writings of Idolatrous Heathens ?

The Church of *Rome* was once a glorious Church, true 'tis; its now sadly corrupted, yet as corrupt as 'tis, all is not chaff which that Church retains, there remains in her some good wheat which was in her before her novel superstitions were in their Swadling cloaths, this wheat wee retain, the chaff we have blown away with a Fan of an orderly Reformation, you see what a malicious cavil this is, that our Common-Prayer is taken out of the *Mass*; malice in some, and ignorance, in others have been the true parents of this groundless calumny.

2. As to your Second exception ; that our Liturgie contains many short cuts and shreads of prayer : pray you what do you think of the *Publicans* Prayer, (*God be mercifull to me a sinner*) is any prayer in our Liturgie more short then that which our Saviour so well approved ? Short ejaculations, concise forms, Holy breathings of the Spirit are very frequent in the Scripture, and past all peradventure very acceptable to Almighty God ; those that cavil at the shortness of our prayers and collects, let them justify the length
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of theirs if they can, from any one prayer in Scripture, or Fathers that is a quarter of an hower long.

Let any rational man who is acquainted with the nature of Prayer, and humane infirmities, seriously consider, whether or no, our Church has not carried her self very prudently both in the Method, Phrase, Form and ordering of her Service. Are not all her holy Offices the matter, and mostly the very words and choicest portions of holy Scriptures, what an unworthy calumny is it, to tell the world our Common-Prayer is taken out of the *Masse*? Could any thing be utter'd more false and invidious? those excellent Prayers she uses, how are they fitted to our infirmities, mixed with Psalms, Hymns, and choise portions of Scripture? is not this order and method more suitable to the weak capacities, and unsteady attentions of the greatest part of the Congregation, than a long extemporary Prayer, for matter many times Heretical, Schismatical, Irreverent, strangely bold, unbecoming a poor sinful Worme, to offer up to the High and Dreadful Majesty, of our Great and Good God?

Dub. I know by my own experience that long extemporary Prayers are very apt to dull and dead-
 en our attentions, and I cannot deny but that
 sometimes I have been very much scandalized both
 at the matter, as also at the un-Scriptural, Phan-
 tastical, Affectèd expressions used in such Prayers,
 which is not to be seen in the Common-Prayer
 Book, whose phrase and words are very grave, and
 decent, and being taken out of the word of God

are most fit to be offer'd up to the Almighty Gods when we speak unto him in Prayer. I am fully satisfied with the excellent Method, Matter, grave Oratory of the English Liturgie, being 'tis so consonant to, and corresponding with, the Holy Scripture. So that I stand amaz'd at the impudence of those that first gave out, that 'twas borrowed from the *Mass Book*, and at the dull ignorance of those, that will believe so notorious a Lye. The Book I acknowledge to be rarely compos'd, and not onely useful in our publick Worship, but also a very profitable directory for our Family, & private devotions.

Now to the last objection: Were it not better that some Apochryphal Chaptets were left out of the calender, and Canonical Lessons set in their place?

Firm. Many learned men have indeed thought so, and have wished for a change in this particular, Mr Hooker has these words, *Those Ecclesiastical Books* (for so they were call'd in auncient times, not Apocryphal under which title were contain'd such Books which the Church allow'd not at all to be read in publick) I say those Ecclesiastical Books which in case my self did think (as some do) that 'twere more safe and better that they were not to be read at all publikly: nevertheless as in other things of like nature, so in this I should be loath to oppose my private judgment against the force of their Reverend Authority, considering the excellency of some things in all, and of all things in certain of those Ecclesiastical Books which we publikly read,
and

and therefore I have thought it better to let them stand as a list or a marginal border unto the Old Testament, and to grant at the least unto some of them publike audience in the house of God.

Dub. I do fully acquiesce in the pious, prudent, and peaceable determination of this worthy man: and so from the exceptions that are made against the liturgy I desire your discourse may proceed to those which are made against the Ceremonies of the Church; 'tis superfluous to name them all. But only those which are most spoken against, the Surplice, the Ring in Marriage, Bowing at the name of Jesus, Kneeling at the Sacrament, and especially the Cross in Baptisme, which are said to be Popish and superstitions.

Firm. As the Kingdom of Heaven does not consist in Meats, and Drinks, but in Righteousness and peace, *Rom. 14.* so neither does it consist in gestures, vestures, or any thing that is in it self indifferent; when the Church commands us to wear such a vestment, or to use such a gesture for Uniformity sake, and outward decency, not placing any intrinsicall Holiness, or absolute necessity in any of those Ceremonies: 'tis our duty and not any superstition at all to be obedient; yea we are guilty of the sin of disobedience, and superstition also if we stand out against lawfull Authority.

For there is a two fold Superstition, one Positive, as when we ascribe Holiness to any thing that is in its own nature indifferent, morally neither good nor evil; another Negative, as when we *Dogmatize*, and call that evil which Morally is not so, and in

Such things, *Weave not, Kneel not*, is as much Superstition as *Weave or Kneel* possibly can be.

What is it to any understanding man, whether he Prayes or Preaches in Black or White or any other Colour, unless it be for decency and uniformity? the power of the Church limits us to a White *Surplice*, rather than to a Black *Jump*, or short *Cloak*.

Dub. But is not this an intrenchment upon our Christian liberty, to be confin'd to particular Modes and Forms?

Firm. Not at all. So long as our practice only is limited, and our judgment left free as before any such *Canon* was made; 'tis strang that the same men who enjoy'd three Ceremonies at the taking of the *Covenant* as to be bare Headed, bare Handed, the right Hand lifted up, should so much scruple them in our Publick Service.

But in a word, 'tis plain Scripture, that every *Soul should be subject to the Higher Powers, not only for wrath but also for Conscience sake*. Now unless the Non-Conformists can bring as plain Scripture against our Ceremonies, to prove them morally evil, they must incur the sin of Schisme, and disobedience to those powers which God has ordained; and these are far greater sins then the wearing of a *Surplice*, though we had borrow'd it from the *Pope* himself.

Dub. You mind me now of one of the greatest exceptions against the *Surplice*, &c. because the *Papists* use it in their superstitious Worship,

ship, therefore 'tis unlawful for us to wear it in ours.

Firm. If this were a good reason, 'twould follow; whatsoever the *Papists* do use or have abused in their Superstition, 'tis unlawful for us, (who have abandoned such trash and Trumpery to) use, but *Papists* have abused our Churches, Chalice, and other Ornaments in their false Worship and Services, therefore we may not use them; *but down with them, down with them even to the Ground.*

Dub. This indeed will be a very necessary consequent, but a very costly one, I fear the men that make this exception, would not be very forward to Build them up again: if Idolatry and Superstition, were a just cause to make us lay aside our Surplices; by the same reason we must pull down our Churches, and upon the same account the Primitive Christians ought not to have eaten meat offered to Idols, neither to have made use of the Heathens Tempels, to celebrate the Worship and Service of the true God.

Firm. You see then how frivolous the exception against the Surplice is, and so are all those that are offer'd against the Ring in Marriage, bowing at the name of Jesus. Kneeling at the Sacrament, the Crosse after Baptisme, and therefore I shall very briefly pass them over.

1. For the Ring 'tis as Antient, at least, as *Tertullian* who lived about two hundred Years after Christ, he makes mention of it more then once, and our Church do's use it as an ancient Ceremony, no ways essential to Matrimony.

2. Bowing at the name of Jesus is likewise very Ancient : The reason of it was, 1. To shew our readiness to yield obedience and subjection to him, as our Lord and King ; *to whom all power both in Heaven and Earth is given, and to whom every Knee must bow.* Phil. 2. 10. The Ancient Christians rather bowed at the naming of Jesus, then at the name of Christ, in opposition to the unbelieving Jews, who most of a ll Blasphemed that sweet and saving name of Jesus : which therefore they did indeavour the more highly to exalt. 3. To declare their certain belief of what the Apostle foretelleth, *that at the name of Jesus every Knee should bow, of things in Heaven, things in Earth, and things under the Earth, that all things should be subject unto him.* Phil. 2.

3. Kneeling at the Sacrament, our Church conceives to be the most humble and reverend posture, and therefore most suitable to so high and Heavenly a Mystery, especially it being Administred with a Prayer ; yet we do not condemn the practise of other Churches, where this holy Sacrament is received sitting or standing ; neither should they condemn us for Kneeling, because Christ's Disciples receiv'd it in a Table gesture, to which we are no more bound then to the place, or time, in which they reciv'd it. An upper Room and after Supper as the learned Dr. *Sanderson* has evidently demonstrated.

4. The Cross after Baptisme is also a very Ancient Ceremony, which the Christians of the first ages, used in a couragious and undaunted opposition

sition against the Heathens, and Jews, who scoffed and derided them for beleiving in, and Worshipping a Crucified God for their Saviour, who could not save himself. True 'tis in process of time, the Cross was abused, to grosse Superstition, and therefore say some, it ought to be laid aside, as *Ezekias* abollished the Brasen Serpent when the people made it an Idol.

Dub. Much more ought the Cross to be taken away being abused to superstition, because 'twas but an humane invention, where as the Brasen Serpent, was set up by Gods own direction and command.

- *Firm.* Very true, but then let *Ezekias* do it, not the people on their own heads, without the Authority of the King. However the use of an innocent Ceremony ought not to be taken away because of 'its abuse; and here it ought to be consider'd, whether it be better to use the Cross to put us in mind of our duty, not to be ashamed of Christ Crucifi'd, as also of the courage and boldness of the Primitive Christians, who not withstanding the Scoffs and Reproches of Infidels, would make such open profession of their Faith in Christ Crucified, as to use the sign of the Cross, not only in Baptism, but also upon sundry other occasions; or else, whether 'twere better to forbear the use of it, because it has been so much abused to Superstition: let the Suprem power judge which of these is fittest to be done, and determine accordingly either for the Negative or the Affirmative; and I believe every sober and peacable Christian will esteem it his duty to submit unto

such a determination.

Dub. But seeing these and other ceremonies have been and are a great scandal to tender consciences, and the occasions of many sharp contentions amongst Christians, agreeing in the substantial of Religion, and seeing that Conformists themselves confess them not to be in their own nature necessary, but only expedient for order and decency, were it not better they were laid aside, then continued as they are, the perpetual causes of discord and dissention amongst us ?

Firm. And are order, decency, and uniformity (without which there will be neither Love, Peace, or Unity,) such inconsiderable nothings, that a few innocent Ceremonies must be utterly abolished to gratifie the *dogmatizing* humors of those men, who esteem things in themselves indifferent, to be sinful and unlawful, which is flat Superstition ? 'Tis indeed much to be lamented, that we should quarrel about Mint and Cummin, to the prejudice of more weighry and material duties, and the scandal of our Religion. But by reason of our innate and acquired corruptions *'tis necessary that offences should come yet woe be unto that man by whom they come* ; I know weakness and tenderness of conscience is much pretended, and we ought to take heed how we offend any of Christs little ones ; but how can these men be reckon'd in the number of weak or little ones, who seem to themselves so great, so strong and able, in the things of Religion ? and for their tenderneffe of conscience, we appeal to their bloody civil Warrs, 'tis well known by whom and how they were began,

gan, and carryed on, till at length they came up to the death of the King, tho (I believe) very much against the intentions, and designs, of the most grave, and sober men, of that Party.

Dub. But really Sir, were it not more beseeming Christian prudence so far to condescend to our dissenting Brethren (who agree with us in the Doctrine of our Church) in taking away, at least some, of those Ceremonies which are more liable to exception, then to comply with the Superstitious *Papists* in the use of them?

Firm. I confess, some moderate men have thought so, especially since we are frustrated of of one main end, for which our first reformers retained them, which was to draw over the *Papists* into the Communion of our Church, which they did adhere unto, for the Ten first years of *Queen Elizabeth*, until they were interdicted by the Popes bull, But seeing we are deprived of all hopes of that much desired issue and that by the cunning of Priests and Jesuits, stirring up and animating the Conformists and Non-conformists against each other, about these Ceremonies. Our differences amongst our selves do daily increase and multiply; some wise and peaceable men have desired that the use of certain of those Ceremonies might be forborn at least for a time, which not withstanding, they are still continued. These peaceable men abhor the great sin of Separation & do continue their conformity to the rites of our Church; daily begging at the throne of Grace that the God of truth and peace would for his mercy sake so assist *those powers which he has ordained* that
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they may be instrumental for the establishing of truth and peace amongst us.

Dub. I like well of the temper of these men, and wish that their *moderation* were not only *known unto*, but practised by, *all men*; for certainly if the Spirit of love, peace, and meekness, did rule more in our peevish and froward hearts, we should enjoy a greater measure of Peace, Love, and Christian Charity, then these angry times have hitherto been happy with.

I return you my hearty thanks for that satisfaction which you have given me in those scruples which have much troubled me about the Government, Liturgie and Ceremonies of the Church of *England*, there is yet one thing behind, at which I have somewhat been scandaliz'd, 'tis this: Your Church does receive persons who are notoriously profane in their lives, and grossly ignorant in the principles of Religion, to the Holy Sacrament of the body and blood of Christ: besides the tolerates at least Ministers, that are scandalous in their conversation, frequenters of Ale-houses, nor at all serious in Religion, shew little sence of it in their discourses, Preaching or practices: men of little conscience, and of as little learning.

Firm. This accusation is most false; whether it springs from spite or malice, or extream ignorance, I know not: sure I am our Church orders that no such persons be admitted to the Holy Sacrament, that no such Ministers be permitted to officiate, that they are to be suspended once, and again, and if they do no not reform they are to be deprived; for the first you may see the *Ru-*
brick

pick before the *Communion*, and the 26. *Canon*. For the Second see *Artic*, 26. and *Canon* the 74. and 75. and *Canon*. 10. made 1640, which are so clear against the admitting of profane persons to the *Communion*, or tollerating of scandalous Ministers without due Punishment, that whosoever chargeth these abuses upon our Church must be grossly ignorant or very malicious.

Dub. Yet we see that such profane persons are admitted to the Sacrament, as members of your Church, and such unworthy Ministers are allowed to officiate.

Firm. Such persons are no members of our Church, but rather the Synagoge of *Satan*, and that Minister who does admit, such persons notoriously profane, to the Holy Sacrament is a greater Non-conformist to the orders of the Church, then he that scripples at a Surplice, and those Churchwardens who neglect to present them, are guilty of Perjury, and ought to be debar'd themselves from the *Communion Can. 26.*

Dub. 'Tis evident that such Ministers are not Punished either by Admonition, Suspension, or Deprivation.

Firm. This is not true in all places to my knowledge, where such Ministers or people escape unpunished, 'tis mostly by the fault of the Churchwardens and Sides-men, in not presenting them; for what Judge either Ecclesiastical or Civil, can punish offences that are not brought before him?

Dub. But many times offences and scandals have been presented, and the offender not punished; yea your Ecclesiastical Judges are more severe against

against those who are Non-conformists to the laws of the Church, then against those that are Non-conformists to the laws of God as profane irreligious wretches.

Firm. No man can excuse the personal abuses that are committed in any Court, Civil, or Ecclesiastical; all Court Officers never yet were, nor ever will be men of integrity, and of unbiass'd judgments, no question that many abuses which are committed by the Officers of Ecclesiastical Courts might be prevented if the Bishops would be sometimes personally present in their respective consistories as was intimated, they ought to be *Canon. 11. made. 1640.* If we must separate from a Church, that enjoyns no Insolterable conditions for Communion with her because of some personal faults of those who are entrusted with her Government, we must turn Seekers, for where shall we find a Church, whose Officers are alwaies all of them impartially just and upright?

Dub. I confess there is no good reason, we should separate from a Church, because of personal abuses in the Governors, or under Officers, where the Government in its constitution is not Faulty, neither the terms of Communion intollerable, but is there any reason that *Nonconformists* should be more sharply dealt with, then Debaucht Profane Persons?

Firm. If we should compare Schisme, Separation, Non-conformity, with Profaness, it would not be easy to say, which is the greatest, or which is the least Sin, the first may be, *Majoris culpa*, the other *Majoris infamia*, as *Aquinas* rightly judgeth,

eth 1.2. 9. 73. A. 5. of Carnal, and Spiritual Sins: those (as Pride, and Malice,) are greater Sins, but these (as Drunkenness, Fornication,) are more Scandalous.

But to wave the comparison, and to give you freely my own sentiments in this particular. I do conceive that Debauchery, and Profaness, ought to be more severely punished, then Negative Separation, and simple Non-conformity. My reasons are these 1. Every prudent Parent will be more severe against a wicked Child, that continues under his Roof, professing obedience and subjection, then against that Child which has utterly forsaken his Father, and utterly abandon'd his House, and Family. 2. The sins of Profaness and Debauchery being willful, (for Drunkards, and profane persons, do not plead ignorance and weakness,) are of a more Malignant nature then sins of Ignorance, though it be such an ignorance which was not altogether Invincible, but contracted by Pride, Peevishness, Interest, or Prejudice under which many *Separatists*, and *Non-Conformists*, are in Bondage and Captivity. 3. The Lives and Conversations of Debauched, and Profane Persons, who go under the name of Protestants, and Members of our Church, (though intruth they are not, but rather Limbs of *Satan*) are the greatest Reproach and Scandal to it. These are the men that furnish *Shismatics*, and *Non-Conformists* with their best Arguments, which they urge against us. For what they object against our Church Government, Liturgie, or Ceremonies, is for the most part very frivolous, and there is no *Quaker*, *Anabaptist*, *Independents*,

dent, but makes the prophaneſs of the Episcopall party, the chief reason and ground of his ſeparation.

Dub. This I confeſs to be true, from my own experience. Nothing wrought ſo much upon me to forſake the Church of England, as the wicked and ungodly lives of thoſe which ſhe receives into her Communion.

Firm. That was your error; for you cannot ſay that ſhe receives any into her Communion, whom by her Rubrick, and Canons ſhe excludes; and although through the lazineſs and connivence of Church Officers, or Governors, or both, many an ungodly perſon receives the Sacrament, yet there is no juſt ground for a ſeparation from the Church, which teaches nothing but what is Catholick and Apoſtolical: Only I confeſs, that in the exerciſe of Diſcipline, ſhe comes ſhort of the Primitive ſeverity againſt obſtinate ſinners; yet the preſent Canons are ſo ſtrict, that if they were duly obſerved, no openly wicked, or ungodly perſon, ſhould be admitted to the Communion; which would be a great ſatisfaction (I am perſwaded) to thoſe that now ſeperate from us.

Dub. But ſeing the Primitive Diſcipline has been ſo long time wiſhed for, above an Hundred years ſince, as appears by the Rubrick before the Communion; how comes it to paſs, that 'tis not reſtored? Shall we be ſtill wiſhing and never acting or doing?

Firm. Why it has not been reſtored, I know no other reason that is given, but this; The times will not bear it; why the times will not bear it, I know not, unleſs it be in reſpect of *ſecularies*, who

who cry down many antient usages of the Church (which they do not understand) for Popery; and, these men must not be offended, least they be driven to an utter hatred, or opposition to our Church; or else, which is more probable, such is the wickedness and profaness of the times, that they will not endure the Primitive severity. When will that time come, that such strict discipline will be endured? The Church has been in expectation of it above this Hundred years, but still Schisms, and Sects, profaness and wickedness, encrease every day more and more. No question the times, as to Sects and Profaness, (if that were a sufficient reason) are much more unfit to bear the antient discipline, then they were when that wish was first made, and the longer it is delayed, the more unfit they will be, which I wish our prudent Governors would take into their serious considerations.

Dub. Certainly a Strict Discipline, impartially executed, upon all transgressors of Gods Holy Laws, by sharp reproofs, severe admonitions, due Suspensions from the Sacrament, Excommunications, Penances according to the quality of the offence, would give a great check, to that impiety and wickedness which reigns so much in our Land; and take away much of the scandal, which is given by our mixt Communions, at which block of offence many have stumbled, and fell out of our Church into Conventicles, and Separate Congregations.

Firm. No question, a strict discipline would do much towards an happy Reformation of manners
in

in the Episcopal party, but as you have observed, the great scandal that is taken by the Non-conformists, at the profaness and wickedness of that party, so I must tell you, that as great a scandal is given by them, to those who conform to the Church of England: though their lives and conversations being contrary to her Laws & Canons, they are no more members of our Church, then a glass eye, or wooden leg, are live parts of a mans body.

Dub. I do not see wherein the Non-conformists, whether Presbyterians or Independents, have given any just occasion of scandal to any, they being men that are very sober in their lives, and great professors of Religion, given much to Family-duties, to Prayer, to hearing of Sermons.

Firm. *Hinc illa Lachryma*, Here lies the scandal which makes Religion stink in the nostrils of profane and wicked men, when they shall see that men professing holiness, should make no conscience of Disobedience, of Perjury, of Rebellion against, and at last of Murdering, their Leige Sovereigne; a man upon whom his most malicious and critical enemies, could never charge any scandalous sin.

Dub. These indeed are very grievous sins, and much to be lamented, but surely you cannot charge them upon the generality of these men, but only upon some ambitious Hypocrites, that made Religion a stalking-horse, to bring about their devilish designs.

Firm. 'Tis true that all the Non-conformists in England, were not in actual armes against the King, neither did they sit in the High Court of In-
justice

justice upon him, neither did they all, as natural agents, cut off his Head; but morally, that is, very sinfully and wickedly, they had their hands stain'd with that Royal blood: for whosoever did abet these sons of Belial in their Rebellions, Treasons, Murders, of their King and fellow Subjects, either by consenting to their Villanies, praying for their prosperity, praising God for their Victorious success, or by assisting them with their counsels, advice, free and voluntary Contributions, by writing and preaching up the justice of their cause, are guilty before God, of Treason, Murder, and Rebellion.

Dub. This censure is very severe, and yet I cannot tell what to reply against it. Many well meaning people observing certain abuses in Church and Common-wealth, much desired a reformation of them, and promised to themselves great things from the Long Parliament; whereupon (such is the brutish inclination of earnest desires, and great expectations in the minds of men, that are of short discourse) that these poor inconsiderable persons, were engaged against King and Country, before they had well weigh'd, That good Intentions cannot justify unlawful Actions; That God has no need of the sinner: *That we must not do evil, that good may come thereon.* But I am perswaded that these seduced men do see their former errors, and are truly penitent, abominating from their hearts, all Treasons and Rebellions against their Dread Sovereign, and for the future will keep themselves from such unchristian practices.

Firm. I much commend you for your Charity, and for those that had their hands in that grand

Rebellion, and are not truly penitent, my hearty prayers are, that the Lord would be merciful unto them, and bless them, and shew them the light of his countenance. My severe censure (as you were pleased to call it) was never intended against such; but we see very few that have manifested any signal tokens of repentance, for their lifting up their hands against the Lord's Anointed; rather we may fear they will commit the same wickedness against his Majestie that now swayes the Royal Scepter, if they had a fair opportunity. Disobedience, is a long step to Rebellion; and is it not evident, that our present Non-conformists are more disobedient, more refractory against his Majesties Laws Ecclesiastical, then those that lived before the late wars; who though they were Non-conformists, yet were they not Separatists, Brownists (as our present Non-conformists for the most part are;) some of them (Mr. as *Ball* in his *Trial of the grounds of Separation*, and others) smartly writing against such Fanaticks.

And truly were there not a judicial blindness upon these men, they might see by a wonderful providence, the Lord did not own them in their Rebellious undertakings. How strangely did their numerous and potent Armies dwindle into nothing; how miraculously was our Gracious Sovereign preserved, against all their Treasonable attempts, and brought to the Throne of his Fathers, with the greatest honor, most general expressions of love and rejoycing, that ever any Prince received from Loyal Subjects; and all this, without the spilling of one drop of blood. The Lord set it upon

the heart of King and People, to keep this signal dispensation of His Providence in perpetual remembrance, & not to ruine themselves by Atheism, Irreligion, Profaneness, or any enormous wickedness, for which the wrath of God has been poured out in full Vials, upon wicked Kings, and ungodly people, as Sacred, and other Histories do sufficiently manifest.

Dub. It may be feared that there are discontented persons who are like wrangling Gamsters, that having a bad game dealt, them desire the Cards might be shuffl'd again that they might have a better Stock, but I am perswaded many would conform were there a Toleration in Reference to some Ceremonies as has been said, and the Renouncing of the Covenant not enjoyn'd.

Firm. You have had my opinion as to a Toleration in point of Ceremonies; as to the Covenant, tho it has been the opinion of several moderate men that it had been better if it had dyed without any such solemn Act for 'its Abrenunciation, yet being it was peccant in all the four causes, the *Efficient*, *Formal*, *Material*, and *Final*, 'twas expedient in some respects for the Parliament to vote that it should be Renounced by all that expect Preferment in the Church of *England*, and I do not see how any man who conceives himself bound by it can be a faithful Subject to His Prince; besides there seems to be a signal Judgment in it, that the *Covenant* which was used as an Engine to remove the *Cavaliers* out of their Livings, should have the same effect upon the Contrivers and Rigid Imposers of it; for many of those were undone because

because they would not take it, these because they would not Renounce it. --- *Nec lex est justior ulla, --- Quam necis artifices arte perire sua.*

'Tis Justice Law that he should feel the smart,
Who was first Author of that cruel Art.

I remember what *Tacitus* sayes of *Cajus Vibius*. *Eò immittior quia toleraveras.* And 'tis like that the *Cavileers* having such a hard measure from the imposition of the *Covenant*, would when power was in their hands, make use of the Law of *Retaliation*, by driving on the Act for Renouncing the *Covenant*; and peradventure in some men there might be a grain or more of the Spirit of *Revenge* not bebecoming Christian Charity, how ever 'tis a remarkable peice of Divine Providence, that those who Pressed the *Covenant* upon their Brethren without mercy, should suffer by it without mercy.

Dub. But as long as men have so little of a Christian spirit in them, as to act by the Law of *Retaliation*, of *Spite* and *Revenge*, there is little of *Peace* and *Unity* to be expected.

Firm. We ought not to judge Acts of *Parliament* to be the Efforts of *Revenge* and *Spite*, as for the Act about the *Covenant* there was some kind of necessity for it, as to make tryal who were *Loyal* and *Obe dient Subjects*, who not, for as 'twas said before, he that conceives himself bound by the *Scotch-Chaine* cannot be a good *English Subject*. However if the *Suspending* of that Act would assuredly unite us in *Love* and *Peace*, I hartily wish that 'twere not prest upon those that are of a
quiet

quiet and peaceable Spirit, agreeing with us in the most necessary Points of Religion, that so we that have *one Faith, one Baptisme, one Hope, one Lord Jesus Christ, one God the Father of all*, might keep the unity of the Spirit in the bond of Peace, which is both our duty and our interest, if we consider what advantage the *Papists* make of those divisions which are too many amongst us, the Seeds whereof have been Sown by the *Roman-Emissarys*.

Dub. 'Tis not to be doubted but that peace and unity and love among our selves, would much dishearten those restless Enemies of our Church and State, who leave no Stone unturn'd to divide us that they might Reign over us and perswade us by their most cogent Arguments, (which are Gun-Powder, Fire and Fagor, Bloody Massacres) to embrace their gross Superstition: and cause Religion and Primitive Christianity to flourish in our miserable divided Nation, while that time which is now spent in vain wranglements and un-Christian contentions would be better imploy'd in devout Prayer, Holy Meditation, in Mortification of our Corruptions, in duties of Piety towards Almighty God, of Love, Mercy, and Charity one towards another.

And now Sir, give me leave to pay you my very hearty acknowledgments, for the profitable pains which you have taken to bring me out of those Bracks, and Bogs of Atheisme, Infidelity, Schisme, and Heresy unto my Old Mother the Church of England, in whose Faith and Communion, *Thou O Father of Mercies, Prince of Peace, and God of all Consolation, everblessed and most Sacred*

*erod Trinity; grant that I may continue unto my
Lives end, and that I may so continue, I beg
your daily Prayers.*

Firm. 'Tis our great Christian duty, to Pray
one for another. I shall not be wanting in the per-
formance of it, for your establishment in the true
Ancient Catholick Christianity, and I earnestly
beseech you to remember me in your frequent in-
tercessions, and supplications at the Throne of
Grace. Blessed be the God of all power, and wis-
dome who has thus prosper'd my weak endeavours
in converting you from the error of your waies.
I will add no more but this; that you be true to the
Doctrin, Worship, Discipline of our Church, as
they are contain'd in the Articles, Liturgie, Ca-
nons, and Rubricks of it, hold not any truth in
Unrighteousness, let your practise shew to the
World, that you truly and heartily believe what
you profess, be honest, just in your Dealings to-
wards men, Temperate, and Sober towards your
selfe, serious, and single hearted in all duties of
piety towards God, and *whatsoever things are honest;
whatsoever things are true, whatsoever things are just,
Holy, Lovely, of good report, Think on these things,
Practise these things, make not the actions of men, the
Customs and Examples of these loose and evil Times,
humane Laws, your rule to walk by, but let the ho-
ly will and word of God, be the adequate measure
of your Life, and Conversation; walk conscientiously
according to this rule, and Peace, and Mer-
cy shall be upon you, as a true Israelite, and one of
Gods Peculiar People. Amen.*

FINIS.

ERRATA.

Page 9. l. 11. read *Dependent*. p. 12. l. 10. for *puting*, r. *putting*.
p. 21. for *their* r. *there*. p. 22. l. 3. leave out *whether they be Pagans*
or Christians I know not. p. 38. l. 12. for *Statues* r. *Statutes*. p. 70. l. 26.
2. *some of the Church*. p. 83. l. 12. for *suspition* r. *superstition*. p. 104. l.
20. *potius ad bene esse quam simpliciter ad esse*, is misplaced. p. 113.
l. 1. r. for *banefulness*. p. 116. l. 25. r. *licence*. p. 119. l. 22. r. *clear*. p. 121. l.
25. r. *who was of*. p. 123. l. 22. r. *incorporated*. p. 126. l. 28. r. *that have*
ruled well. p. 129. l. 12. r. *stiled*. p. 132. l. 29. r. *that sit at the Stern*. p.
133. l. 22. r. *but not the end*. p. 136. l. 8. r. *throw away*. p. 138. l. 19. r. *by*
phases. p. 140. l. 30. r. *assistance*. p. 155. l. 15. r. *notoriously*. *ibid.* 22. r.
suspension. p. 155. l. 23. r. *suspensions*.
